

One Hundred Eighteenth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 3, 4 and 5, 1947

With Report of Discourses



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The One Hundred Eighteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Eighteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, and 5, 1947.

General Sessions of the Conference were held at 10 a.m. and 2 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened Saturday evening at 7:00.

The full services of each of the sessions were broadcast over KSL, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services Sunday morning, Saturday afternoon and Sunday afternoon. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services Friday afternoon and Sunday morning; and President David O. McKay, Second Counselor in the First Presidency, conducted the services at the Saturday morning session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

The Council of the Twelve Apostles: George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young.*

The First Council of Seventy: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, **, Milton R. Hunter, and Bruce R. McConkie.

The Presiding Bishopric: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, assistant.

*Elder Alma Sonne was in Europe, presiding over the European Mission.

**Elder Seymour Dilworth Young was absent, presiding over the New England Mission.

Friday, October 3

First Day

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education, Commissioner of Education, and Seminary Supervisor.

Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General Stake and Ward officers of Auxiliary Associations, from all parts of the Church.

FIRST DAY

MORNING MEETING

The opening session of the Conference was held Friday morning, October 3, at 10 o'clock, with President George Albert Smith presiding and conducting the meeting.

The building, auditorium and galleries, was fully occupied, every available seat being taken.

President George Albert Smith:

We are happy to see you all here this morning and hope that you are comfortable in your seats and that everybody can obtain seats. It is a glorious morning to begin our conference, and I am sure we have everything to be grateful for in this wonderful world.

This is the opening session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church except Elder Alma Sonne, who is in Europe in charge of the European Mission, and President S. Dilworth Young, President of the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the services this afternoon beginning at 2:00 p.m.; likewise the services tomorrow at 10:00 a.m. and 2:00 p.m.; likewise the services on Sunday at 10:00 a.m. and 2:00 p.m. By arrangement with KSL these same sessions will be broadcast over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

Any messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The Choir singing during today's sessions will be by the Relief Society Singing Mothers from the Central Utah Region. Sister

Florence Jepperson Madsen is the conductor; Elder Frank W. Asper, the organist.

The first song will be:

"The Heavens Resound"—(Beethoven).

The opening prayer will be offered by President Israel Hoyt Chamberlain of the Kanab Stake, Kanab, Utah.

(Singing by the Singing Mothers—"The Heavens Resound.")

The opening prayer was offered by President Israel Hoyt Chamberlain, Kanab Stake.

Selection by the Singing Mothers, "O Savior Hear Me"—(Gluck).

PRESIDENT GEORGE ALBERT SMITH

I am very grateful this morning to be able to be here at this session of the conference. It seems incredible that there could be so much quiet and peace and comfort, yes, luxury, in this part of the world today, while in many other parts of the world people are suffering for the necessities of life, and there appears to be no hope of peace in those sections, in fact, in any section, for a long time.

We are met this morning in worship. I see in the audience, to-day, prominent officials of the state, our educational institutions, missionary representatives, and people from all parts of the Church. I think I should mention this morning that we have here with us the grandson of a great friend of the Church in early days, Colonel Thomas L. Kane, who offered his life that he might preserve the people in this valley, and the Lord preserved him to do his work, and he returned home safely. Today we feel grateful that his grandson is here. We hope that he will enjoy being with the people for whom his grandfather sacrificed so much.

It was eighty-nine years ago that Colonel Kane visited here, but one hundred years ago the first general conference was held in this valley. I think you would like to know just about what happened.

EVENTS OF 100 YEARS AGO

The conference meetings began on Sunday, October 3, and continued until Friday, October 8. During that period the weather in Salt Lake City was warm. Brigham Young was sustained as President of the whole Church. The Twelve Apostles were sustained with the exception of Lyman Wight, who was left until he came in person, which he did not do. An epistle from the Twelve was read by Parley P. Pratt and accepted by the Saints. Charles C. Rich and John Young were elected counselors to President John Smith; Father John Smith, who was my great-grandfather, was sustained as president of the Salt Lake Stake of Zion, and as patriarch to the Church.

It does not seem possible that we are talking about a hundred years ago. At that time Henry G. Sherwood, Thomas Grover, Levi

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Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow, and Abram O. Smoot were elected members of the high council. Charles C. Rich was also elected chief military commander. Albert Carrington was elected clerk, historian and deputy postmaster for the city. John Van Cott was elected marshall of the city—all this was one hundred years ago!

Several companies of emigrating Saints arrived in Salt Lake City on Monday, October 4. The presidency of the stake and the high council met in Great Salt Lake City for the first time at 7 p.m., at which meeting they considered the advisability of building mills on City Creek and on Mill Creek.

On Tuesday the presidency of the stake and the high council met at 9 a.m. and appointed a committee to lay out farming land. The city had been surveyed, and they were now getting ready to move out a little farther. Other companies of pioneers arrived in Salt Lake City on this date.

The presidency of the stake and high council met on October 6, and appointed a committee to see that the fort had proper gates made for it. Also Henry G. Sherwood was continuing his survey.

Nancy Rich, mother of Charles C. Rich, was buried beside the grave of Caroline Grant, a short distance southeast of the Fort, which was out in the southwest part of the city.

The last families of emigrating Saints arrived in Salt Lake City on Friday, October 8. There were about two thousand people in the valley at this time.

I thought that this might bring to your minds some things that would be of interest to you. It is wonderful to think that this marvelous land we live in, then desert, now is as the garden of the Lord, and to realize that our Heavenly Father preserved the people and opened the way for them to multiply and increase until today we have here in this valley every comfort, every convenience, almost every blessing that you can think of which is enjoyed in any part of the world.

WALKING STICK OF THOMAS L. KANE

In view of the visit here of the Honorable E. Kent Kane, the grandson of Colonel Thomas L. Kane, I brought with me this walking stick which I hold in my hand. It was given to my great-grandfather, John Smith, by Colonel Kane as a result of their friendship. They were great friends before either came to Salt Lake Valley, having become acquainted during the exodus of our people from Nauvoo. This walking stick was handed down from John Smith, to George A. Smith, my grandfather, then to John Henry Smith, my father, and then it came to me and has been passed down to my son, George Albert Smith, IV.

I thought it might be of interest to go back into that history, particularly in view of the fact that we are honored by the presence of the grandson of the man who gave this cane. It came from the hickory grove at the Old Hermitage near Nashville. It was given

by Andrew Jackson, the man who became president of the United States, and who owned the Hermitage and lived there, to Thomas L. Kane, and he passed it to John Smith who became the first president of the stake in this valley.

Today, instead of having only two thousand members of the Church in this valley, we have more than four thousand missionaries of the Church in the world who are sharing the gospel of Jesus Christ with the children of men—the largest number that have ever been in the world at any one time.

TEMPLE SQUARE

Hundreds of incidents could be narrated here, if there were time, that would be of interest to this particular audience. Today we are met in the great Tabernacle that is known the world over because from this building each week for more than seventeen years has gone a broadcast by the Tabernacle Choir and the great organ which has been carried to nearly all parts of the civilized world. This Tabernacle, of course, a hundred years ago had not been thought of. Since that time on this block we have the Tabernacle which holds 10,000 people and is one of the most delightful places in the world to meet in; we have the great temple; we have the Bureau of Information; we have the little old log cabin that used to be over on First North Street, and the Assembly Hall, all in this ten acre square. And I call your attention to the fact that the square is adorned, not only by these buildings, but by monuments and markers in honor of those who have passed on, and is beautified by gardens of flowers, and shrubs, and trees. It is one of the most attractive squares in all the world.

RELIEF FOR EUROPEAN SAINTS

Word comes from our people in Europe. In many cases they are still having difficult times, but they are faithful, in the main, to God and the Church, and the messages that they send us from time to time in expressing gratitude for food, clothing, and bedding we have sent them warm our hearts.

It may be of interest to you to know that since World War II closed, more than seventy-five major carloads of food and clothing and bedding have been shipped across the sea to those needy people over there, without any expense to them whatsoever.

VISIT TO PRESIDENT TRUMAN

When the war was over, I went representing the Church, to see the president of the United States. When I called on him, he received me very graciously—I had met him before—and I said: "I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe."

He smiled and looked at me, and said: "Well, what do you want to ship it over there for? Their money isn't any good."

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I said: "We don't want their money." He looked at me and asked: "You don't mean you are going to give it to them?"

I said: "Of course, we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with a surplus, and we will be glad to send it if we can have the co-operation of the government."

He said: "You are on the right track," and added, "we will be glad to help you in any way we can."

I have thought of that a good many times. After we had sat there a moment or two, he said again: "How long will it take you to get this ready?"

I said: "It's all ready."

The government you remember had been destroying food and refusing to plant grain during the war, so I said to him:

"Mr. President, while the administration at Washington were advising the destroying of food, we were building elevators and filling them with grain, and increasing our flocks and our herds, and now what we need is the cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an organization in the Church that has over two thousand homemade quilts ready."

The group that sang for you this morning, the Singing Mothers of the Relief Society, represent that organization. They had two thousand quilts made by their own hands ready to ship. The result was that many people received warm clothing and bedding and food without any delay. Just as fast as we could get cars and ships, we had what was necessary to send to Europe.

ACCOMPLISHMENTS OF THE LAST CENTURY

Now, we couldn't have done that a hundred years ago. We were seeking food ourselves. Our people in this valley then were digging thistle and sego roots for food, and they were utilizing every means possible to get food to keep the soul and body together. In a hundred years the desert has been made to blossom as the rose. In a hundred years the gospel has been preached to almost all nations of the earth where it would be received. In a hundred years the people have been gathered from the various nations and have come here to Zion, and have settled and made homes. In Utah and Idaho, Nevada, Wyoming, Colorado, Arizona, Montana, California, and Oregon, the state of Washington and western Canada we have congregations as large as this that can be gathered together—members of the Church of Jesus Christ of Latter-day Saints who have reason to thank God for the gospel of Jesus Christ revealed in this latter-day, for without it there could have been no such a settlement, no such a gathering as has been made by the people in this great western land.

So this morning, brothers and sisters, we have much to be grateful for. Thanksgiving should fill our hearts. Here we are in this house that has been utilized now many, many years. I was in it my-

self in 1875; I was a little child then and used to play around here on the great stones that were piled on this block when the temple was being built. Now they all have been finished and laid in place. The great organ was constructed and there have been hundreds of thousands of people worship God in this building under the influence of the spirit of our Heavenly Father.

THE HANDCART PIONEERS

Just north of this building a monument is being completed this morning to the emigrants who came into Salt Lake Valley, bringing all their earthly possessions in handcarts which were pushed and pulled by members of the family. They walked approximately one thousand five hundred miles, coming from Iowa City, Iowa, to this place, and they suffered untold hardships along the way. More than two hundred of them died on the way due to hunger, cold, and exhaustion, but their associates continued to arrive here eventually to make their homes.

Now, think what has happened. That same trip can be made from Iowa City into the valley of the Great Salt Lake in comfort, having your meals en route prepared for you as you come flying through the air overlooking the country, and in seven hours the trip is completed. When the handcart people came, it took weary months of time as it did with the ox team. Now we have the railways with their fast trains; we have the automobile; we have the airplane, and in addition to that we have that wonderful device, the radio, over which the Tabernacle choir and organ have been singing to the world from this building each Sabbath day for seventeen years, and by means of which people all over the country are listening in to this service today, hearing it probably just as plain in their own homes and in their churches as if they were present with us. Surely, a marvelous work and a wonder has been brought into the world.

The scripture has been fulfilled, and today we humble members of the Church, men and women who enjoy almost every comfort that can be desired, all the necessities at any rate, assemble in the house of the Lord this morning. Here in quiet we commune together; we listen to the strains of music; we offer prayers of thanksgiving and gratitude to our Heavenly Father; we listen to sermons that are delivered by men who have had experience in the world—everyone of them has been a missionary in some form or another.

THE INSPIRATION IN WORSHIP

That reminds me of an incident that happened a long time ago. A Holland brother by the name of Folkers was living with his wife at my place, and they could not speak or understand the English language. He used to go to the fast meetings, and when the other people talked, he could not understand what they said. When they finished, he would get up and talk, and we could not understand him. One day I asked him, "Why do you go to the English-speaking ser-

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vices? You cannot understand." It took me sometime to make him understand what I wanted to know. Finally he smiled and said: "It is not what you hear that makes you happy; nor what you see that makes you happy; it is what you feel, and I can feel just as well as anybody." And that is the thing I wanted to impress upon you this morning. In this house, dedicated to the worship of our Heavenly Father, we not only can hear and see, but we can also feel the inspiration of the hour and have our faith increased and our spiritual strength renewed, not as a great group of strangers but as real brothers and sisters, children of the Living God. We can be here together and surely have thanksgiving in our hearts to our Heavenly Father for the many, many blessings extended to us and the opportunities and privileges that are ours.

THANKSGIVING FOR BLESSINGS

Now, brothers and sisters, you have come here to wait upon the Lord, forget the problems on the outside as far as you can and

Count your many blessings, name them one by one,
And it will surprise you, what the Lord has done.

We who are here as the descendants of those who came a hundred years ago to this valley can see the hand of the Lord has been over the people. He has blessed us as few people in the world have ever been blessed, and surely there will be in our hearts a feeling of gratitude and thanksgiving to him who is the Author of our being for all the blessings he has bestowed upon us.

I am so happy this morning to see Aunt Augusta Grant here. She has been coming to these conferences ever since she was able, and here in her later years she sits in our midst representing a great family and bringing to our minds the fact that her husband not very long ago stood where I am standing, delivering the message that the Lord had for us through him. Then when his work was completed, he was permitted to go to paradise.

May the Lord add his blessings. I pray that his Spirit may be in our hearts and in our homes, that we may have love for our fellow men wherever they may be, that we may sincerely desire to share the only message that will bring peace to the world, the gospel of Jesus Christ, with our Father's other children, with the hope that enough of them will understand it and make it their own that war may be at least withheld for some time and that we may go on happily serving our Heavenly Father.

I bear you my testimony this morning that I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith was his prophet, and I pray that all of us may have that assurance and so adjust our lives that when the time comes for us to go hence we shall find our reward is that of an inheritance in the celestial kingdom in the companionship of those we love, to be with them forever, and I pray that it may be so, in the name of Jesus Christ, our Lord. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I trust that I may enjoy the blessings of the Spirit of the Lord.

BOY SCOUT JAMBOREE

On July 15 of this year, at the request of the national organization of the Boy Scouts of America, and with the co-operation of the First Presidency of the Church, I was invited to go with a representation of the youth of America to the Old World. This was my seventh opportunity to go to Europe; five of these trips have been with the Boy Scouts of America. This time there were boys from every state in the Union and from Alaska. It was truly a great occasion. I trust that I may enjoy the blessing of memory and of the spirit of the occasion so that for these few moments I may interpret to you one or two of the highlights of this great event.

This Church has ever been deeply interested in youth. In its beginning God put full trust in a boy, and he became the leader of this dispensation. It was young men, largely, who fought their way into the beginnings of this great western land. We must be deeply concerned with youth. Our hope lies here. The after years of life set us so fast in habits. If but one generation would truly devote itself to the oncoming generation and give of itself to the youth of the land, what great things might be wrought!

IMPRESSIVE SIGHTS OF OLD WORLD

The government of the United States was deeply interested in this adventure. They chartered one of our transport ships for our use, for both going and coming. When we arrived in the Old World, the lads had been built in morale and spirit for a great occasion. At Camp Kilmer, New Jersey, we rallied before departing on a great open field, and there the Catholic father, the Jewish rabbi, the Lutheran minister, the Presbyterian minister, the Methodist minister, the Mormon elder united. We prayed for God to be with us to help us and bless us. We didn't want to go boastfully; we wanted to go humbly; we wanted to help and be friendly. We started our journey, and after a few days were in the midst of interesting experiences. One morning I heard boys about the ship at four o'clock; they were seeing for the first time the white cliffs of Dover. We sailed on up the channel passing Dunkirk. We were deeply impressed to note when the word *Dunkirk* was spoken, these thousand lads fell into silence. They had read the papers; they had read the magazines; they had heard the radio. Great hulks of ships still are protruding from the waters. This told the story of Great Britain on her knees, the onrush of the foe, the inspiration of that great Britisher, Churchill, who gave the people so much faith and so much hope.

Then we went on through Holland and Belgium, deeply impressed by every step we took. In Antwerp the mayor spoke to our boys in grateful appreciation. He said:

There would have been no Antwerp if your fathers and your brothers had not come.

We went on through France. And overnight a city arose on a great old French estate; thirty-two thousand boys, in a drizzling rain pitched their tents! They were from thirty-eight different nations.

WELCOME IN FRANCE

Early in the morning we heard the singing of the "Jamboree" sung for the first time by a lovely chorus of French lads. It was inspiring. All through the trees and across the old French meadow, it came to us by radio. We knew we were now in France. Soon we heard the voice of a nation through its youth saying to us,

We're happy you're here, all you fellows—black, red, brown, yellow, white, from all over the world with all your different languages—we're glad you've come.

Men of France were saying in their hearts,

Here is our hope. We've been fought and destroyed. Here lies our one hope—the youth of France must be saved.

They made a tremendous effort to have us come. They did everything they could for us and then more, to have the youth of the world come when they felt so sick at heart. This was deeply appreciated.

Many men in France have lost faith. They are bewildered. They are confused. Mothers were standing in doorways with small, poorly-fed children clinging to them as we went by. They wonder what tomorrow will bring, while men talk and argue about their destiny.

REASONS FOR ATTENDING JAMBOREE

At the jamboree I went about among our men and asked them this question: "What was it that impelled you to come over here?" There were eighty-nine American men. We sat down on the old logs, we sat in tents, we talked intimately and thoughtfully with each other.

I want to read the answers to you, for as soon as I had the opportunity I wrote the answers they gave. I will read a number of them. They deeply impressed me. They challenge our thinking. Here is what the American men said:

1. I want the United States to be better understood. Some of the people over here in Europe are saying all that the Americans want is gold.

2. I am an assistant scoutmaster. I belong to the league of frightened men. I was at Bikini. I know what the atomic bomb can do. Our hope lies in the youth of the world. Scouting is not talk but action for peace.

3. There were 300,000 United States men killed in World War II. Among them was my brother. I don't want him to have died in vain. I believe I can help through scouting. Other programs seem so complex. This is simple and effective.

4. I came to America, a poor Russian-Jewish boy. I have received so much. I want to tell my friends here in Europe the truth about America. That's one reason why I came.

Toward the end of the jamboree I asked one of our successful leaders, "And why are you here?" He answered:

5. Oscar, I've seen scouting change the lives of boys for good. I have been inspired by it. I'm here to get more inspiration and help. We have some real problems in our country. On my way to the ship in America I saw from the train window the sign, "We Do Not Serve Colored Trade." I've broken bread with colored boys and men here from different countries. They are fine fellows. I have been deeply impressed.

In Belgium I saw a group of American-Jewish boys standing at a grave with bowed heads while the rabbi said a prayer. It made me feel humble, yet proud. I must work more, have greater faith in men and boys.

6. The world is spiritually ill. Religion is ill. The world is breaking down. Scouting has an answer, I believe, and I want to find out how it is influencing the boys of other countries.

7. I brought my boy with me. I am a G.I. I flew many times over Europe. I helped to wreck the world. I told my son on shipboard he must help to build it back again. We are talking it over. My son is very hopeful.

8. I am a minister and a scoutmaster of thirty-two of these Scouts. I want to know whether scouting helps build a Christian life. The sincere love of our American boys for the boys of other nations and their personal devotions greatly impress me.

Finally one of my intimate friends said:

9. When I received the last letter from my boy, he was fighting from the ruins of a French home. "It is hell here, Dad," he wrote. "The next few hours may decide everything!" I am going to see his grave. I want to be as near as possible to him again. I want him to know I am working for the ideals for which he gave his life.

Brethren and sisters, scouting is not a cure-all, but it is as its great founder said: "We want to make boys healthy, happy, and helpful." The gospel of Jesus Christ, the plan of God unto salvation is the answer. May we humbly live it; may we help youth to its great future.

The world will adjust itself when the Lord's plans are duly unfolded. God help us and bless us, I humbly pray in the name of Jesus Christ. Amen.

President George Albert Smith:

President Oscar A. Kirkham of the First Council of the Seventy has just spoken to us. I may say that he was Morale Officer for the United States in this last world Scout Jamboree as well as all the others that have been held since Scouting began.

The Relief Society Mothers and the congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

PRESIDENT LEVI EDGAR YOUNG

Of the First Council of the Seventy

This large group of people assembled to worship our Lord and to give thanks for our blessings is a beautiful lesson of the meaning of life. You come up to this house of God obedient to the call. It is obedience that leads us to the knowledge and love of God, and we conceive God's decrees as eternal truths. It gives us renewed faith and, says Sholem Asch:

It is faith and not wisdom which carrieth the key to the kingdom of heaven.

CONTRIBUTIONS TO PEACE

Among the many questions that we have been asked to answer at the State Capitol through the Utah State Historical Society is one that I know will impress you, and one, too, we have tried to answer properly, though briefly. It is a question of great importance. It is:

What contribution has the Latter-day Saint Church made to this darkened world, with the other Christian churches to bring peace to the world?

As we listen to the Singing Mothers of the Relief Society we recall something that has come down to us from ancient days. In an old rabbinic code recently discovered is a description of the duties of women as taught in the synagogue. They were to:

Feed the hungry and give the thirsty to drink.
Clothe the naked, and shelter the homeless.
Visit the sick, bury the dead and comfort the mourner.
Support the widow and instruct the fatherless.
Ransom the captive.
Make garments for the orphan and provide for the betrothed maiden.

When we stop to think that this code is many hundreds of years old and was taught in the ancient synagogues of Jerusalem, it indicates what a high calling the women of God have always had.

UNCERTAINTY IN CHRISTIAN WORLD

The modern Christian world is confronted with two conditions which seem to be little realized. The first is the inner uncertainty of Christianity itself which does not seem to know its own basic beliefs. The Christian world is confused as to just what Jesus of Nazareth taught.

Then there is the upsurge of communism, a power that has come into our own midst greater than we realize.

No movement in history has achieved so sudden an actualization as a world movement. Systems only grow as they appeal to people. Communism will continue to grow until the people are confronted with and taught the fundamentals of Christianity which are creatively worked out in human society.

We know that the gospel of Jesus Christ is comprehensive and all-embracing, including all the values of religion as they reveal themselves in human experience. It is purifying and refining, correcting the excesses and rejecting the abuses, which have corrupted the nature and obstructed the pathway of religion throughout its history. The gospel of Jesus Christ is distinctively and definitely revelatory, fulfilling the largest meaning and possibility of revelation. It makes due place for all the human interests that constitute the spiritual life of man. It is quite true that the Christian world has lost the path. And the reason for this is that it has not the inner vigor to command a place of commanding power. The religion of Jesus Christ requires revelation—revelation to chosen prophets, who teach the principles of the redemption of mankind. Within the Christian doctrine is the principle and potency of redemption.

HIGHEST CONCEPTS OF FREEDOM

The faith we have in our government of the United States is of the highest concept, for to us, it is a sacred institution because of the directive power of God that brought it into existence. The government of the United States is an outgrowth of the highest concepts of freedom for mankind that the world has learned in history. Reverting to the simple beginnings of the founders of America, we know them to have been of the finest blood of England, and other countries of Europe. They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, and law. They stepped forth upon these shores and a howling wilderness received them. Strong in their faith in God and their own heroic patience, they began their combat with danger and hardship. Sickness at times smote them, but they fainted not; famine overtook them, but they feasted on roots with a patient spirit. They began to build a house for God, and then for themselves. They established education and the observance of a stern and august morality, then legislated for the smaller purposes of wealth and convenience. They gave their sons to God, and through virtue to the state. So they laid their foundations. Villages grew, churches and colleges were built, and farther into the depths of the wilderness industry multiplied her hands. Civic life and order completed themselves and swelled into the majesty of states. Herein is a resume of our own state's history. Utah was founded in sublime hopes and the ideals of a pure morality. And the higher life was combined with agriculture and all industry—making the soil bring forth food for man. Combined with all this was a taste for learning. This state was grounded in religion, for religion was incorporated in the principles and feelings of the people. This is what gave us our morals and true public enthusiasms, and our inspired ways of living.

OBEDIENCE TO LAW IS LIBERTY

There is a principle that is often misunderstood, and that is

what we call *obedience*. It is a principle that makes life happy and creates within us faith in truth and the results of doing what is right. On the old library of Worcester, Massachusetts, are these words:

Obedience to Law is Liberty.

Obedying laws which we impose upon ourselves, that is, just and righteous laws, laws that are the expressions of right principles, such as discipline of the intellect, the shame of committing a wrong, respect for those in authority, consideration for the poor and needy; veneration for the good; sympathy for the weak: this is true self-discipline. Then one knows what liberty means. Obedience to the laws that express right principles is what makes it a religious duty. It leads to faith in the commandments of God.

For forty years, Moses had not been alone. The care and burden of all the people, the weight of their woe and guilt and death had been upon him continually. He felt at times that the Lord had forsaken him and he had prayed that he might be slain, that God might not see his wretchedness. And then when the march to the Promised Land was over, he heard the voice of the Lord:

Get thee up into this mountain. . . . (Deut. 32:49.)

In his old age the long journey was about to end, and he should see the land that had been his dream. Moses died. But he had come to know the perfect law of liberty through obedience.

MISSIONARY CALLING OF SEVENTIES

Every generation writes its own history. It is not that the past alters, but that we change, and our changed present opens new perspectives, and raises new questions. The gospel as revealed to the servants of God will always remain the same and constant. You seventies who are the missionaries of the Church, are called to go forth to teach the world as your forebears were called years ago. The gospel has a worldwide mission. Like Paul, the Church cannot do other than exclaim:

. . . woe is unto me, if I preach not the gospel! (I Cor 9:16.)

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (Romans 1:14.)

You are to give freely that which you have freely received. You have fine ideals; you have trained yourselves to think and act as your Redeemer would have you think and act. Remember you are members of a quorum of the priesthood of God, and your organization is a pure democracy. For this reason alone, you understand the meaning of good government.

IDEALS OF SERMON ON THE MOUNT

When Jesus called the Twelve and the Seventy to go forth to preach the gospel, he had the disciples assemble on the shores of the

Lake of Galilee, and listen to his "Sermon on the Mount," which was the Master's ordination sermon. Think of what was expected of the disciples of Jesus, for the same ideals are expected of us. Standing as missionaries today, can we not in our imagination hear the Master?

Missionaries go forth with the deep knowledge of the precepts of God, and it is by following the precepts that belief in God is shown. If we believe in him, we shall keep his commandments; and the great commandment is that we shall love one another. How simple are all the doctrines, simple because all great truths are simple. It was the Prophet Isaiah who wrote:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (Isaiah 1:16, 17.)

The precepts of the Sermon on the Mount with the words of Isaiah that we should cease to do evil and learn to do well, not to our brethren and fellow-citizens only, but to all mankind will ever be a guide to our lives.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

I humbly ask for an interest in your faith and prayers this morning as I stand before you on this rare and delightful occasion. It is truly an inspiration to see the priesthood sitting before us with other members of the Church in this great and historic building.

INDIAN GROUPS VISITED

Since the last conference it has been my privilege to visit many of the tribes of Indians and spend some time down in Mexico among others of the Lamanites. In Mexico I found many pureblood Indians who are living the gospel of Jesus Christ. They are in organized branches. There was the Aztec group down south of Popocatepetl Volcano. I found them dancing the Gold and Green Ball, though generally they go barefooted. I found them in Mutual activities of all kinds, singing temple anthems, dancing, dramatizing, and doing many of the things which we do here at home. And it became my hope that such might be the privilege of all of the Indians or Lamanites, everywhere in the world, and that the Church blessings might be brought to them.

RESPONSIBILITY TO PREACH GOSPEL TO LAMANITES

I realize that the responsibility is ours to bring the gospel with all its progress and culture to the Indian. No other people in the world have the program to give to them, and so it is up to us to do

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this. As we realize this, our great responsibility, we remember the scripture which says,

. . . I will soften the hearts of the Gentiles, that they shall be like unto a father to them. . . . (II Nephi 10:18.)

One of the very first revelations to the Church in this last dispensation came through the Prophet Joseph Smith to Oliver Cowdery, and he said:

. . . behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them, . . . (D. & C. 28:8.)

We have now, a stake in Hawaii, the membership of which is largely Lehtes. We have branches of the Church in Spanish-America and in the islands of the sea in great numbers. We now have an Indian branch in South Carolina. We have Indian wards in the Malad Stake and in the Maricopa Stake. But our responsibility has not yet been met, for we have some sixty million people in these Americas who have some of the blood of Israel in their veins and who must hear the gospel.

DESTINY OF THE CHURCH

The Prophet Joseph Smith is quoted by President Wilford Woodruff in referring to this important matter. May I quote his words. The Prophet was talking to a group of the priesthood, and he said:

Brethren . . . you know no more concerning the destinies of this church and kingdom than a babe upon its mother's lap. You don't comprehend it. . . .

It is only a handful of priesthood you see here tonight, but this church will fill North and South America—it will fill the world.

It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the gospel among the Lamanites, who will receive the gospel and their endowments and the blessings of God. (*Discourses of Wilford Woodruff*, pp. 38, 39.)

Then in Second Nephi we have this:

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. (II Nephi 30:5.)

I am sure that the consummation of the work of the kingdom of God in this dispensation cannot be realized without this important feature of the restitution of all things.

In Third Nephi the Lord has inspired his prophet to say this:

And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father com-

mence among all the dispersed of my people, yea, even the tribes which have been lost, . . . (III Nephi 21:26.)

HISTORY OF INDIAN CONVERSIONS

It has been said that the gospel would be preached and that nations would be "born in a day." There was a period back in 1875-6 when there were great numbers of Indians who came into the Church. There was Chief Poko-Tel-Lo from the Snake River, who, with his entire band, was baptized into the Church, and they left Salt Lake City going back to their homes determined to refrain from all evil practices. The old chief said that the other Indians were interested, and there would be many who would be baptized. There were fifty from the north who came down. Chief Alma with twenty-two of his people from the Salmon River country came down and were baptized into the Church. The chief made the prediction that there would be hundreds and thousands of the Indians come into the Church. Orson Pratt baptized fifty-two and blessed nine papooses down at Mount Pleasant in June of that year. In July there were eighty-five of Kanosh's band who were baptized into the Church, and the following year there were forty-one men and thirty-nine women, Indians, baptized down at Kanab. It seems that there were a great many baptisms also up in the Malad country. I quote from *The Deseret News* of July 22, 1875:

. . . Yesterday we met with Brother G. W. Hill, who has charge of a colony of several hundred Indians, mostly of the Shoshone, Bannock, and Pah Ute tribes. They are Indians who have come forward and demanded to be baptized. The location is in Malad Valley, Idaho Territory. . . . They declare their intention to wander about no more, but to lead industrious lives, at peace with all their fellow creatures, refraining from stealing and from all manner of bad practices, and abide by the conditions of their baptism, which are that they shall cease every species of wrongdoing. Elder Hill has baptized about three hundred since last spring.

And then it was stated that these Indians had already shown their good faith. They were all blessing their food; they were having their family prayers; and they were attending their regular Sabbath meetings.

MISSIONS SERVING THE LAMANITES

In 1943 the Church organized the Navajo-Zuni Mission to look after the Indians in that area. This year the mission has been enlarged to include all of the Indians in Arizona and New Mexico and in the little strip in the southern part of Utah and Colorado. It is a full-time mission now. We are buying a mission home in Gallup, New Mexico, which will be the headquarters. And now young missionaries, elders and lady missionaries, are being called to this mission as the other missions in the Church.

This year the Uruguayan Mission has been opened, and today with that mission and Brazil and Argentina, we have in South

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America 169 missionaries working among the Lamanites. This, of course, is in fulfilment of the dreams of the brethren and particularly the promise and prayer of Elder Melvin J. Ballard when on the 25th of December in 1925 he stood on the banks of El Rio de La Plata at Buenos Aires, and under the weeping willow trees there, blessed South America. He said this, among other things:

. . . I turn the key, unlock, and open the door for the preaching of the gospel in all these South American nations, and rebuke, and command to be stayed, every power that would oppose the preaching of the gospel in these lands. And we do bless and dedicate these nations, and this land for the preaching of the gospel. . . . (*The Improvement Era*, April, 1926, pp. 575, 576.)

And in the last three months two new fields have been opened. Mexican missionaries from the Mexican Mission have been sent into Guatemala and Costa Rica, and the work is going forward with the approval and hearty response, it seems, of the leading authorities of those nations.

We have the Mexican Mission, the Spanish-American Mission and the Navajo-Zuni Mission here in the United States and Mexico, in addition to all the program in the isles of the sea. The work in the stakes is going forward. There are Indians in many of the stakes here in the West, and the stake presidents are looking after the proselyting of these Indians within their boundaries, especially in the Blackfoot, Roosevelt, Sevier, Parowan, and other stakes.

We are glad of the work that has been renewed in the missions of the Church, especially here in North America. In Canada some very splendid work is being done in the Six-Nations Reservation over near Brantford, Ontario, and in central Canada there are two large reservations, the "Carry the Kettle" Reservation and the Piapot, where President Ivins recently visited, and between 175 and 200 Indians came and attended his meetings. Those were the largest meetings, I understand, in his entire mission visit in western Canada.

We have the Ponca and the Sioux Indians who are showing interest in Nebraska, and the Shoshones and the Arapahoes in Wyoming. We are doing work in the Rogue River, the Tule Rivers, and the Rancho Rio reservations in northern California, and the Menominee Reservation in the Northern States Mission. We have the Iroquois and the Catteraugas in New York, and it will be remembered that in 1830 when Oliver Cowdery began his missionary service among the Lamanites, that those were the first Indians to be visited in this dispensation. Today young elders are on motor bikes going out into the scattered areas and visiting the Indians, and are receiving a very warm welcome. The Cherokees in the East Central States Mission are interested. Their chief, Armichain, has indicated a great deal of helpfulness.

I would like to quote just a paragraph from a letter from one who has indicated intense interest and been most helpful.

... I drove ... with one of my Indian friends, Charles Crow, to Asheville, and met the lady missionaries and the elders there ... he was much impressed by them. ... We administered to one of the elders who was ill, Charles Crow witnessing the ordinance. ... He later told me that [that] was taught in the Bible, and we were the first people he ever knew of that used it. When I had my prayers that evening I knelt beside him. ... Before I had finished he put his arm on my shoulder and said, Elder Stokes, pray that I some day may also have such a testimony and a prayer in my heart.

It was my privilege at Malad Stake recently to see a large number of our Indian members of the Church. One of the sisters bore a wonderful testimony in the conference, and one of the old men dismissed the conference. He was one of those original three hundred baptized way back in 1875 by Brother Hill. He was deaf, but he offered a very fine prayer.

INTEREST IN LAMANITES INCREASING

I believe that the interest generally is spreading and increasing and that we are on the dawn of a great day for the Lamanite people. Visiting the Mexican Mission in May I found of the seventy-one missionaries, fifteen of them were Lamanites, and I also found the young American missionaries were vying with each other to see who could be the companions of these Mexican and Indian missionaries because they were so efficient.

There have been baptisms by the hundreds. Some of the most recent ones were twenty baptisms in the Roosevelt Stake within the past few weeks. There were four at Sand Hills, Arizona. There were forty-one baptized in Mexico City in one day while I was there, and I witnessed their baptism. And then there were hundreds, many hundreds who have come back into fellowship in the Church in Mexico through the good graces of President George Albert Smith, President Arwell L. Pierce, and others who made contributions toward that great accomplishment.

We have had schools in Mexico, in Hawaii, Tonga, and New Zealand. And so we are looking forward to a new day in schooling where our Lamanites may receive many of the advantages that our own children have.

A year ago we established down in Blanding, Utah, a small school, somewhat as an experiment. It has been very successful. With an outlay of only \$1,500 total, we have built and equipped a two-room schoolhouse there under the direction of Brother Albert R. Lyman, who has done a glorious work. There have been many donations of all kinds, in materials, in food, in clothing. For the first year they fed these little Indian children, twenty-seven of them, a warm midday meal, clothed them, and taught them not only the three R's but the gospel. It has been very successful, and we are delighted with the prospects that are ahead of us for the second year now which is beginning. I visited this school last year when it was in session. I noticed that three of the Indian women came, one of

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whom had five children, four in the school and one in the cradle upon her back. She sat at the sewing machine all day long in one corner of the larger schoolroom, and frequently we would see her going over to one of the little desks, kneeling down beside it to help her children to learn, and to impress upon them the importance of taking advantage of this unusual opportunity which many thousands of little boys and girls should, but do not have.

The 1946 report of the missions discloses the fact, that among the Lamanites there are six times as many converts for each missionary, as in all the other missions of the world, and there are twenty times as many converts for each missionary in the Lamanite missions as in some of the missions in Canada and the United States.

STORY OF POLACCA FAMILY

I had a letter the other day from a Tewa Indian in the Sand Hills of Arizona. His name is Vinton Polacca. He is the son of one Tom Polacca, who was baptized many years ago by Jacob Hamblin or his contemporaries. And then it seemed that there were many decades when there were no missionaries in the area to give them help and courage. But Tom Polacca went on with his work, and he taught his children the Book of Mormon stories, and promised them that though it would be slow, the Church would come back again to them. Vinton and his wife, Fanny, were baptized a few years ago at Snowflake, Arizona. They spoke in the meeting-house. They were entertained in the homes of the whites, and they were feted and banqueted as brothers and sisters. The story of the conversion of this man is most interesting.

He was walking through the little community one day near the store out near the Second Mesa in that sparsely inhabited area in northern Arizona. He heard a missionary talking to some Indians near his car. He listened a moment. It sounded like the things his father had told him those many, many years before, and when the missionary entered his car to go off some little distance to eat his lunch, this man who had started out to get his horse, and had his bridle on his arm, climbed on the side of the car, and they went some little distance and found a place to sit down. Neither the horse was caught nor the lunch eaten because this man became so involved in his learning of the gospel of Jesus Christ. And so he and his wife were baptized some little time later.

Let me quote from his letter a few paragraphs of which I believe will interest you. Brother Vinton is a young man in his forties with a splendid Indian family, part of whom we baptized recently. We held a testimony meeting with them in their own little home, away out in the sand hills, and I think it was the first testimony meeting they had attended and the first sacrament they had ever received. He was a priest, and I helped him to administer to the sacrament. His letter reads in part as follows:

... We are here at Keams Canyon School now. I am back to work in the bakery again. I sure like to be with so many little children . . . and I always wonder if all these young souls could only know the true gospel, it will be a great help to our tribe. Yes. We always talk about your nice visit to us at Sand Hills. There isn't very much to see up there, but I think that my father has been led by a great spirit, to find a spring and a good home, and have more freedom to pray to his true God. I could see him when I shut my eyes, kneeling down on top of those sand hills and praying to our Great Father in heaven. . . . I surely would like to talk and tell the people all about my father's conversion, how he fine the true gospel. . . .

My father was telling me a story at the sheep camp by a fireplace in the winter as we were setting by a fireplace, while he was sewing my sheepskin over shoes, he said, "My beloved Son, you are the youngest son of mine. I'll tell you a story about my life and other people. You must remember this and try to live up to it. But remember, Son, this is not for yourself. As I have said before, there are other people who cannot see and hear. If you live right and pray you might lead them and tell them about it. Give them a drink when they ask for it. Yes, Son, I have travel a lots of time out in the country. Far off to the other tribe to trade our goods. Many times I have gone alone out in the wilderness, where there is no roads or where to fine the spring and food when I need it. Oh my Son you must listen good. Our great spirit Father in heaven is guiding me. I pray when I am thirsty, I pray when I am lost and when I need food I pray. All are answer when you believe in him. You don't know yet Son, what I am talking about. But you must remember and pray for it, you'll fine it. The right one will come to you and you'll know it, my Son.

"There will be lots of white people. They will all look alike when you see them, all white. But, my Son, there heart is not alike, so you must be very careful in finding the right one. I have fine the true gospel so you must try and fine the same one my Son, the Mormons. They got the true record of our people. But they are coming slow. But they will be here. You'll see them and hear them when they come. You'll know them by name (Mormon) so my Son, wait for the Mormons. They got the true gospel of our great spirit Father in heaven. Pray for it so you'll fine the right one."

At his death bed I was setting beside his bed and he hold out his hands and said, "My Son, I am leaving you. Remember what I have told you. Wait for the Mormon. Look, Son, there is the man coming down to take me home. Look. There is the cross above me. Be a good boy, Son, be brave and be true to our true living God. Good-bye," And he is gone.

Oh yes, he told me that he first meet the missionaries around Tuba City and later on he said they went up to Salt Lake City to buy a horse with his brother, and thats the time he said he was been baptized. He did not said where he was been baptized. Only name that I remember was Jacob.

And then Vinton tells his own little story, briefly:

When I was about eight years old I start to heard sheep, and from that time on I have learned lots about God's work. I was a lonely boy. My brothers and sisters were big. When my father died in 1911 I was left alone with my mother, and she also encourage me to remember my father's last words—told me to live right and pray morning and evening so I keep it up. But sometimes I think of myself if I was worth to God, then with a humble heart I look toward east where Sun rises. I would then think of the day that would come for me to meet the right true gospel. In 1913 I was able to read and write. I went to Baptizes [Baptist]

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Church. I got hold of the Holy Bible and I sure did study it. But still it was not enough of the story that my father had told me. In my mind (the Mormons) so in 1915 I went to Santa Fe to school and there I found out about the Catlices [Catholics] I sure want to go to there church so I did and I have found that it was not the kind that my father had told me about it, so that Sunday night I ask our God what to do. I though [thought] that I was lost. The next week Sunday they told me to go to church, but I stand alone there in the hole [whole] crowd. I don't know which way to go, so I did not go to church for about a month. The school boy use to call me divil [devil] because I didn't want to go to church. . . .

I have waited about 20 years before I have found the true gospel. . . . Well, brother, I'll try and tell you . . . all about my father's life . . . and also my own hard traveling and looking for the true gospel which at last I have fine, and now I am feeling very happy. . . .

I wish I would be up there with you during the general conference. Well, we all send our love to our brothers and sisters. We remain as true to gospel.

From Polacca family
Vinton L. Polacca.

LAMANITES TO BE "WHITE AND DELIGHTSOME"

Brothers and sisters, in conclusion may I say that we owe a great debt to these people, which we can only pay by giving to them the gospel and the many advantages and opportunities which we enjoy. They are a warmhearted and devoted people. They believe without skepticism. They have a simple, childlike faith which admits of no cheap rationalization.

The Lamanites must rise in majesty and power. We must look forward to the day when they will be "white and delightsome," sharing the freedoms and blessings which we enjoy; when they shall have economic security, culture, refinement, and education; when they shall be operating farms and businesses and industries and shall be occupied in the professions and in teaching; when they shall be organized into wards and stakes of Zion, furnishing much of their own leadership; when they shall build and occupy and fill the temples, and serve in them as the natives are now serving in the Hawaiian Temple where I found last year the entire service conducted by them and done perfectly. And in the day when their prophet shall come, one shall rise

. . . mighty among them . . . being an instrument in the hands of God, with exceeding faith, to work mighty wonders. . . . (II Nephi 3:24.)

Brothers and sisters, the florescence of the Lamanites is in our hands. May we not fail them, I pray, in the name of Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

I pray for the inspiration of our Heavenly Father during the few moments that I shall occupy this morning.

As I have looked into the faces of this great congregation and contemplated the other thousands to whom the message of this conference has been directed, I have had this question in my mind: From what kind of homes have we come this morning? How many of us knelt in family prayer before leaving to come to conference or to go to our various fields of endeavor? Do we come from homes where there is a spirit of love and unity—where there is the spirit of the gospel? Do we come from true Latter-day Saint homes?

THE HOME A DIVINE INSTITUTION

The Lord has implanted in every breast a desire for mating and home-building. The intimate associations of husband and wife, parents and children are among the sweetest and most soul-satisfying experienced in this life. The desire for home and family is a strong and natural impulse. What sweet memories surge up in our hearts at the mere mention of mother, father, brothers and sisters, home and family! The Lord has designed it so. The family is a divine institution established by our Heavenly Father. It is basic to civilization and particularly to Christian civilization. The establishment of a home is not only a privilege, but marriage and the bearing, rearing, and proper training of children is a duty of the highest order.

To Latter-day Saints the first and great commandment is a stern reality, second to none in importance. No one capable of performing this sacred duty is exempt, no matter what his station in life. Marriage, home, and family are established by God as part of his divine plan for the blessing of his children. The richest blessings and deepest joys of this life and the life to come are tied up with the performance of these sacred duties. In fact, our very exaltation in the celestial kingdom is directly related to the family and the eternity of the marriage covenant.

THE TRAINING OF CHILDREN

There are many people today in the Christian world, and possibly even among Latter-day Saints, who feel that they have done their duty when they have provided food, shelter, clothing, secular education, and accumulated wealth which their children will inherit later. However, this is not enough. According to the revelations which the Lord has given, it is not sufficient to provide all of these and even to send our children to Sunday School, to Primary, and to the Mutual Improvement Associations. There is still much to be done.

OBLIGATION OF PARENTS

The Church had only been organized a very short time when the Lord spoke regarding the important obligation of parents in the training of their children. May I read a few words from the Doctrine and Covenants, oftentimes quoted:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)

The obligation to teach the principles of the gospel to the youth of Zion rests squarely upon the parents of the Church. Not only is there an obligation to teach these principles, but the Lord says further in this same revelation:

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. (*Ibid.*, 68:27.)

It is an obligation of parents to see that these sacred ordinances are performed after the children have been properly taught. It is not the prerogative of parents to permit their children to grow up and choose for themselves. It is their duty and obligation to train them when they are yet young, and to see that these important ordinances are performed in their behalf.

In this same revelation the Lord indicates that it is the responsibility of parents to teach their children to pray. This does not mean secret prayers only. I am sure it means to teach by example through family prayers. We need the sanctifying influence which comes from devotion in the home—prayer as a family. The Lord indicates further that they should keep the Sabbath day holy, that they should remember their labors, that there should be no idleness, and he speaks very clearly regarding the matter of children growing up in idleness, for he says:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; . . . (*Ibid.*, 68:31, 32.)

This revelation given in Ohio something over a year after the Church was organized was also carried by Oliver Cowdery to the Saints in Zion by command of the Lord.

NO PARENT EXEMPT FROM RESPONSIBILITIES

We find also in the revelations that the Lord makes it very clear that no one is exempt from this obligation of properly training his children. I wish, my brethren and sisters, that as parents, we could

merit the commendation which the Lord directed to Father Abraham in these words:

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, . . . (Genesis 18:19.)

If we could only merit that word of approval as husbands and fathers and as wives and mothers in Zion, what a glorious thing it would be!

The Lord also makes it clear, in one of the other revelations, that he expects men in positions of leadership to discharge this sacred obligation, and that when men are called to be bishops, presidents of stakes, or members of the General Authorities, this obligation does not cease. No matter how heavy the burden we are called upon to bear, no matter how great the activity, this obligation continues. In the Doctrine and Covenants, he tells of the contrast between the two powers that are at work in the universe, the power of evil and the power of truth and light.

The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one. (D. & C. 93: 36, 37.)

And then he points out, that the

. . . wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . . But I have commanded you to bring up your children in light and truth. (*Ibid.*, 93:39, 40.)

Then he refers to some of the leaders of the Church. He calls them his friends, and he chastizes them in the spirit of friendliness and love. He refers first to Frederick G. Williams who had recently been called into the highest council in the Church:

But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; You have not taught your children light and truth, according to the commandments; . . . And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house. (*Ibid.*, 93:41-43.)

And of Sidney Rigdon in similar vein:

. . . that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. (*Ibid.*, 93:44.)

And then even to the Prophet Joseph:

And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord; Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. (*Ibid.*, 93:47, 48.)

Then the Lord also comments regarding Newel K. Whitney, a bishop in the Church, and adds this as though to include us all:

What I say unto one I say unto all. . . . (*Ibid.*, 93:49.)

GENERAL CONFERENCE

First Day

HOME EVENING INAUGURATED

This is a serious obligation, my brethren and sisters. Down through the years the First Presidency of the Church and other leaders have counseled and have admonished us regarding the sacred obligation of parenthood and the teaching of children in the home. It was during the ministry of President Joseph F. Smith that a new project was organized and announced in the Church, and a letter directed to presidents of stakes, bishops of wards, and parents in Zion from which I quote the following:

. . . we advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. . . . (*The Improvement Era*, June 1915, p. 733.)

And then the First Presidency made, in that same letter, one of the greatest promises that has ever been made to parents in Israel, as follows:

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them. (*Ibid.*, p. 734.)

Shortly thereafter the Mutual Improvement Associations, with the approval of the First Presidency, used as their slogan, "We stand for a weekly home evening."

Subsequently, President Heber J. Grant reaffirmed the instructions previously given and officially endorsed the holding of a family hour in the home as an effective means through which the gospel might be taught to our children and the bonds of love and affection strengthened between parents and children. And then on January 4, 1936, the First Presidency said further:

As an aid to parents in discharging this most sacred obligation and duty there has been established . . . a "Home Evening" at which time parents and children gather around the family hearth in social and religious communion. In this day when socials, parties, dinners, business interests, etc., all tend to lead away from home associations the adoption of a Home Evening is highly advisable. It furnishes an opportunity for the parents to become better acquainted with their children and for children to know and appreciate their parents. . . .

We commend the wards and the stakes that are making special efforts to make home life what it should be—a haven of peace, in which faith in God, respect and deference for one another and loyalty for truth and righteousness are pervading virtues. (Claude Richards, *Home Evening Handbook*, pp. 2, 3.)

REVIVAL OF HOME EVENING

During the past few months, the Council of the Twelve, under the direction of the First Presidency, has given further consideration to the powerful influences which tend to destroy the home and weaken

the relationship between parents and children. As a result, a letter has been directed by President George F. Richards to presidents of stakes and bishops of wards recommending a revival and further motivation of this project inaugurated under the leadership of President Joseph F. Smith many years ago. The Council has called to its aid the Presiding Bishopric, heads of the Church auxiliaries and of course the local priesthood in the stakes and the wards. A major responsibility has been delegated to the Relief Society, and through this great organization of women—mothers in Israel—those who play such an important part in the training of our children—has been given the responsibility for the preparation of certain materials, as helps to parents. This material will be carried into the homes by the Relief Society teachers and the ward teachers. There will be talks and demonstrations as a means of stimulating interest in this worthwhile project.

And so, my brethren and sisters, this morning may I appeal to you to give attention to this project as it is inaugurated and sponsored by these agencies mentioned.

There can be no genuine happiness separate and apart from the home. The sweetest influences and associations of life are there. We cannot be successful no matter what goals we attain in the material world, no matter what honors of men come to us; we will not be successful in our lives if we fail as fathers and as mothers. May we have no regrets. May we heed the counsel that has been given us. May we realize that even in this great land of America, endowed so richly as President Smith mentioned this morning, there can be no enduring prosperity and happiness in non-religious homes. The integrity of the home must be maintained. The spiritual foundation of our homes must be strengthened. Our homes must receive more attention; otherwise the outcome will be disappointing to all of us. More recreation and more devotion in the home will result in greater family solidarity. This is a great obligation. Our happiness here and hereafter is tied up with our successful discharge of this great responsibility. It merits, my brethren and sisters, our prayerful planning and attention, and I am confident in my own heart that great dividends will result, that great joy and satisfaction will come if we heed this as all other counsels given to us by the Presidency of the Church. And I promise you, as your humble servant this morning, that if you will obey this counsel as parents in Zion, love at home and obedience to parents will increase; faith will be developed in the hearts of the youth of Israel, and they will gain power and strength to combat the evil influences and temptations which beset them, which I pray for on behalf of the homes of Israel, in the name of Jesus Christ. Amen.

President George Albert Smith:

The Relief Society Singing Mothers will now sing "Praise the Lord, Ye Heavens Adore Him"—(Handel).

The closing prayer will be offered by President Oscar J. Harline of the Grant Stake, Salt Lake City, after which this conference will stand adjourned until two o'clock this afternoon.

The afternoon session will be broadcast as indicated this morning. The audience should be in their seats not later than ten minutes before two o'clock this afternoon.

The Relief Society Singing Mothers sang "Praise The Lord, Ye Heavens Adore Him."

President Oscar J. Harline of the Grant Stake offered the closing prayer, after which the Conference adjourned until 2 o'clock p.m.

FIRST DAY**AFTERNOON MEETING**

Conference reconvened at 2 o'clock p.m.

President George Albert Smith presided and at his request President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

President George Albert Smith:

President Clark will conduct the services this afternoon.

President J. Reuben Clark, Jr:

This is the second session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this afternoon all the General Authorities of the Church except Elder Alma Sonne, who is in Europe in charge of the European Mission, and President S. Dilworth Young of the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and, by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

Any messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The Choir singing of this session will be by the Relief Society Singing Mothers from the Central Utah Region. Sister Florence Jepperson Madsen will conduct their singing; Elder Frank W. Asper will be at the organ.

We will begin the services by the Relief Society Singing Mothers rendering "The Lord Is My Light"—(Allitsen).

The opening prayer will be offered by President Joseph I. Williams of the Woodruff Stake, Evanston, Wyoming.

Singing by the Relief Society Singing Mothers: "The Lord is My Light"—(Allitsen).

The opening prayer was offered by Elder Joseph I. Williams, President of the Woodruff Stake.

The Relief Society Singing Mothers sang: "Thanks Be To Thee"—(Handel).

Elder Joseph Anderson, Clerk of the Conference read the following report:

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1947

New Mission Presidents Appointed:

Glen G. Fisher to succeed Joseph Y. Card as president of the Western Canadian Mission.

Henry A. Matis as president of the Finnish Mission.

Frederick S. Williams as president of the Uruguayan Mission.

Floyd G. Eyre to succeed Octave W. Ursenbach as president of the Canadian Mission.

S. Eugene Flake, to succeed Ralph Wm. Evans as president of the Navajo-Zuni Mission.

Stake Presidents Chosen:

Golden L. Woolf, president of the East Provo Stake.

Walter R. Holdaway, president of the Orem Stake.

J. Earl Lewis, president of the West Utah Stake.

Octave W. Ursenbach, president of the Lethbridge Stake to succeed Asael E. Palmer.

Clarence Dickson Rich, president of the Morgan Stake to succeed George Sylvester Heiner.

H. Vearle Payne, president of the Mt. Graham Stake to succeed J. Harold Mitchell.

James H. Walker, president of the Taylor Stake to succeed T. George Wood.

Rulon P. Peterson, president of the Lake View Stake to succeed John Child.

Albert I. Morgan, president of the Spokane Stake.

Friday, October 3

First Day

L. Tom Perry, president of the Cache Stake to succeed William W. Owen.

A Leland Elmer, president of the Panguitch Stake to succeed Samuel Pollock.

Glen M. Bennion, president of the South Box Elder Stake to succeed Abel S. Rich.

New Stakes Organized:

East Provo Stake organized by a division of the Provo Stake, April 13, 1947.

Orem Stake organized by a division of the Sharon Stake, April 13, 1947.

West Utah Stake organized by a division of the Utah Stake, May 4, 1947.

Spokane Stake organized from the Spokane District of the Northwestern States Mission, June 29, 1947.

New Wards Organized:

Heber 4th Ward, Wasatch Stake, formed by a division of the Heber 3rd Ward.

South Grant Ward, Cottonwood Stake, formed by a division of the Grant Ward.

North 17th Ward, Salt Lake Stake, formed by a division of the 17th Ward.

Linda Vista Ward, San Diego Stake, formed by a division of the Hillcrest Ward.

East Midvale Ward, East Midvale Stake was divided to form East Midvale 1st and 2nd Wards.

Provo 12th Ward, East Provo Stake, formed by a division of the Provo 9th Ward.

Provo 13th Ward, East Provo Stake, formed by a division of the Provo 9th Ward.

Dishman, Lewiston, Moscow, North Spokane, Spokane Central Wards, Spokane Stake, formerly branches in the Northwestern States Mission.

Rock Springs Ward, Lyman Stake was divided to form Rock Springs 1st and 2nd Wards.

St. George East, West, South and Center Wards, St. George Stake, were divided to form St. George 1st, 2nd, 3rd, 4th, 5th, and 6th Wards.

Layton, West Layton, and East Layton Wards, North Davis Stake were divided to form Layton 1st, 2nd, 3rd and 4th Wards.

Burley 5th Ward, Bear River Stake formed by a division of Burley 1st Ward.

Garland Ward, Bear River Stake was divided to form Garland 1st and 2nd Wards.

Nyssa Ward, Weiser Stake was divided to form Nyssa 1st and 2nd Wards

Hillcrest Ward, Sharon Stake, formed from a division of Geneva, Timpanogas and Grand View Wards.

Wards Discontinued:

Marsh Center Ward, Portneuf Stake joined with the Garden Creek Ward.

Preston Ward, Nevada Stake, joined with the Lund Ward.

Liberty Ward, Gridley Stake joined with Gridley Ward.

Independent Branches Made Wards:

Moccasin Ward, Kanab Stake, formerly Moccasin Independent Branch.

Reseda Ward, San Fernando Stake, formerly Reseda Independent Branch.

Hood River Ward, Portland Stake, formerly Hood River Independent Branch.

San Fernando Ward, San Fernando Stake, formerly San Fernando Independent Branch.

Owyhee Ward, Weiser Stake, formerly Adrian and Owyhee Independent Branches.

Willow Glen Ward, Palo Alto Stake, formerly Willow Glen Independent Branch.

Independent Branches Organized:

Arsenal Villa Branch, Lake View Stake, formerly a dependent branch.

Alexandria Branch, Washington Stake, formerly a dependent branch.

Bonneville Park Branch, Ben Lomond Stake.

Wymount Branch, East Provo Stake, formerly part of Provo 9th Ward.

Athol, Bonner's Ferry, Coeur D'Alene, Colville, Kellogg-Wallace, and Sandpoint Branches, formerly branches of the Northwestern States Mission.

Stadium Village Branch, Emigration Stake.

Sahara Village Branch, North Davis Stake.

Independent Branches Discontinued:

Hazel Branch, Burley Stake, united with Unity Ward.

Ward Names Changed:

College Ward, San Diego Stake, name changed to LeMesa Ward.

Mountaire Ward, Hillside Stake, name changed to Colonial Hills Ward.

Branch Name Changed:

Dubois Branch, Rigby Stake changed to Beaver Creek Branch.

Friday, October 3

First Day

Ward Transferred:

Mendon Ward, Hyrum Stake transferred to Logan Stake.

Those Who Have Passed Away:

W. Ellis Bay, former president of the Garfield Stake, passed away August 16th, 1947.

Edith Grant Young, wife of Clifford E. Young, Assistant to the Quorum of the Twelve Apostles, passed away August 20, 1947.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

During the few minutes allotted to me in this conference, I desire to give brief consideration to a problem that is arousing more and more attention among those thinking people of America who are deeply concerned with their moral and spiritual welfare. I refer to the liquor problem—one of the most challenging and difficult of all unsolved internal problems that face the country today, a problem of major importance. Of course the point of view from which I shall look at this problem is that given me by the moral teachings and standards of the Church of Jesus Christ of Latter-day Saints. Yet I hasten to say that in respect to the liquor problem the teachings and standards of multitudes of people in other churches and organizations are similar to our own. Some of them recognize as clearly and keenly as we do that drinking is an evil that all good, right-thinking people should unite to eliminate.

USE OF ALCOHOL DESTRUCTIVE

I use the word "drinking," as meaning the imbibing of a liquid containing *alcohol*, which is a definite chemical compound, once described by the *Journal* of the American Medical Association as

... a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity. Plainly its quantity cannot affect its chemical constitution.

And when drunk, what does alcohol do? In the language of the late Robert G. Ingersoll:

... alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, defiles the jury box, and stains the judicial ermine. It bribes voters, corrupts elections, endangers the government, degrades the citizen, debases the legislature, dishonors the statesman. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. It destroys peace and ruins morals; it murders the soul; it is the father of all crime, the mother of all abominations, the devil's best friend.

In the language of the First Presidency of the Church:

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it. Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

It is involved in more traffic accidents and fatalities, and sends more patients to mental hospitals than any other single factor.

BILLIONS OF DOLLARS WASTED

Yet notwithstanding these facts, which warrant a bitter arraignment of alcohol, there are an estimated one hundred million Americans over fifteen years of age, fifty million of whom drink more or less regularly. According to the United States Department of Commerce these people spent for alcoholic beverages during 1946 nearly nine billion dollars (\$8,770,000,000). This is more than was spent during the same period for all types of public and private schools including school and university libraries, and for state and federal government services in the fields of health, welfare, old age assistance, etc.

Of the fifty million drinkers, it is estimated that three million drink excessively, that is, are alcoholics—people who have measurably lost control of their drinking. They have acquired the disease of alcoholism, as it is termed by the experts. One who suffered from this disease—Mrs. Marty Mann, now executive director of the National Committee for Education on Alcoholism—said in her Columbia Broadcasting System broadcast last December:

These were the most painful years of my life. I suffered constantly, not just one kind of pain, but all kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—in every department of my life. I tell you, honestly, and on behalf of those three million human beings, that alcoholism is the most *painful disease* known to man.

LECTURES ON "YOU AND ALCOHOL"

Some of you may remember that several months ago the Columbia Broadcasting System carried over its network thirteen lectures entitled "You and Alcohol," described as

A series of broadcasts examining the problem of alcoholic consumption in the United States and its effect upon our people and our institutions, delivered on Tuesday nights, beginning November 12, 1946.

The preface to these lectures said:

Since alcohol touches the lives of large numbers of people, it seemed logical to Columbia to consider it a problem in which radio's special and unique functions could be usefully employed to translate the problem into plain, arresting terms and to bring it directly to the attention of millions of listeners.

Each of the thirteen speakers was considered an expert on the phase of the subject of which he spoke. I have just quoted one of the speakers. Nine of the others were doctors in various fields of research—medicine, neurology, psychology, sociology, psychiatry. Seemingly they all agreed with Mrs. Mann—as do medical experts generally—that alcoholism is a disease, as certainly as pneumonia, tuberculosis, and cancer are diseases, and should be treated as such. One of these speakers, Dr. Lyman C. Duryea, wrote:

As a physician, I am concerned about those people who drink to excess and cannot control their drinking [alcoholics]. These people need medical care. . . . They are sick people.

ALCOHOLISM A DISEASE

The alcoholic (compulsive drinker, Dr. Duryea calls him) finds it absolutely impossible to drink in moderation. This means all alcoholic beverages, as well as medicines, or anything else containing alcohol. Complete abstinence is his only salvation. The person with an alcohol problem must remember that he is a sick person and that never again can he take a drink "of anything that contains alcohol." So, let us admit that alcoholism is a disease. However, there is one peculiarity about the disease—it is *never* acquired by anyone who does not take his first drink. This is a fact. Let everyone remember it.

As just stated, according to accepted figures, fifty million Americans drink. Of this number, three million, one in sixteen—six percent acquire the disease of alcoholism, become sick and in need of treatment. This is more than twice the number afflicted with tuberculosis, we are told. These figures indicate the magnitude of the problem. (I divert to express the opinion that the most certain and by all odds the least expensive treatment for alcoholism is that given by Alcoholics Anonymous, groups of which exist all over America.) I stated that no one ever becomes an alcoholic who does not take his first glass.

But something more can be said. According to the experts on alcohol, no one who begins to drink—be he rich or poor, master or servant, learned or ignorant, can ever know until it is too late, if he continues to drink, whether or not he will get the alcoholic disease. No medical examination can determine this. The change from controlled to uncontrolled drinking occurs suddenly and without warning, so the experts tell us. Thus there are two things to be remembered about this disease of alcoholism: It costs nothing to avoid getting it, and nothing to avoid its recurrence, if once rid of it. Total abstinence is the certain remedy both before and after.

BILL TO PROTECT ADVERTISING OF LIQUOR

And now let us go to another phase of the alcohol problem—that of advertising. On May 12 and 13 of this year (1947) the committee

on interstate and foreign commerce of the United States Senate gave a public hearing in Washington, D. C., on Senate Bill 265, by Senator Arthur Capper of Kansas, which would prohibit all types of advertising of any kind of alcoholic beverage. The proponents of the bill were able and well prepared and backed by many resolutions of church and other organizations, as well as by thousands of petitions, numerous signed. In supporting the bill Senator Capper said:

The growth and extent of the liquor habit in the United States in the last few years alarms me. We were told preceding repeal, by the advocates of repeal, that the manufacturers and dealers of alcoholic beverages would discourage excessive drinking. Yet in 1946 the national drink bill was nearly nine billion dollars, eighty-nine dollars for every person in the United States over eighteen years old—about one-fourth of the federal budget for the coming year. Now, Mr. Chairman, I believe that the tremendous amount of advertising seeking to whet the appetite for drinking, seeking to create new customers, especially among women and children, has much to do with the greatly increased amount of alcoholic consumption during recent years.

Bishop Wilbur E. Hammaker, of the Methodist Temperance Board, in his testimony said:

Our judges all the way up through the Supreme Court have decided again and again that the liquor business is hurtful to life, is an enemy of the well-being of society and lives only by sufferance. It has no inherent or inalienable rights. . . . Tragedy stalks the liquor business; it is constantly violating the very laws that permit its presence in our midst. Its history is sordid, shameful, slimy, scrofulous, rather than glad, noble, and fine as its ads try to tell us.

In his statement before the committee, Mr. O. G. Christgau, superintendent of the Iowa Anti-Saloon League, among other things, related that Mr. P. S. Dupont, president of the Association Against the Prohibition Amendment, wrote two years prior to repeal the following:

Advertising is one of the most fruitful means of increasing business and of promoting sales. As it is the policy of this country to reduce sales of liquor, no advertising of any kind should be permitted manufacturers or sellers.

President Roosevelt in proclaiming the repeal of the Eighteenth Amendment declared:

The objective we seek through the national policy is the education of every citizen toward a greater temperance throughout the nation.

Compare these statements with the fact that during 1946 more than one hundred million dollars was spent in advertising alcoholic beverages.

Dr. Glen Cunningham, internationally famous some years ago as an athlete and now a university professor, was a witness before the committee. Among his statements were these:

In my work with thousands of young people during the past fifteen years, I have noticed an alarming increase in the number who use alcoholic beverages. Every person, conscious of the startling increase in delinquency among youths, in deaths and injuries from accidents, in murder and rape, in impoverished and broken homes, and in the number of mental diseases, realizes the urgent need for the passage by Congress of Senator Capper's bill. The cost in human misery, maimed bodies and minds, the lost lives, makes it inestimably more important that the advertising of alcoholic beverages which contribute so heavily to these great tragedies, be brought under control.

SUPPORT OF CAPPER BILL URGED

In view of the results that follow the consumption of beverage alcohol, why do the American people tolerate it? I leave the answer to them. In any case, the vast sums spent for widespread, alluring, deceptive advertising have had much to do with it and with greatly increased consumption, especially among women and teen-agers. But may I ask you, the Mormon people, why do you tolerate it? You accept and teach the Word of Wisdom as a divine revelation in which alcoholic drinks are proscribed. Thus it logically follows that Latter-day Saints, if true to their faith, cannot conscientiously indulge in drinking; the informal world knows this. Church members cannot indulge without displeasing God and without losing more or less the respect of their non-Mormon friends, many of whom look upon Mormon drinkers as weaklings or hypocrites.

But may we not with perfect propriety and expectation of favorable response ask all Church and non-Church members who love their fellow men and will work for their best good to do whatever in their power is feasible to reduce the consumption of alcoholic beverages to the smallest attainable limits? As one means to this end let us actively support the Capper Bill and pray that it will become law, thus going far to eliminate every type of beverage alcohol advertising. But this bill will not become law except over the strenuous opposition of the financially powerful liquor industry—an industry that has spent hundreds of millions of dollars and continues to spend vast sums in advertising.

Representative Joseph R. Bryson said at the Senate committee hearing the following:

Advertising shapes our lives and molds the rising generation. We eat, drink, dress, and think according to advertising. Immature youths are particularly impressionable. This advertising comes to us, mainly by press and radio. If the artificially stimulated demand for intoxicants is to be checked, the advertising of liquor must stop. Liquor advertising negates the educational efforts of the home, the school and the church on the dangers of alcohol. How foolish it is to teach youth the dangers of liquor while allowing the stuff to be advertised in the most alluring of terms.

CHURCH FOR TOTAL ABSTINENCE

Again I ask: Why do the Mormon people tolerate the drinking

of alcoholic beverages by their members? They all know the Church stands irrevocably for total abstinence. Many answers are given, but perhaps one of the most frequent and basic is that no one may be denied his "free agency"—his right to drink. But I ask, may one be permitted to indulge his free agency when to do so endangers the safety, peace, good, and happiness of others? The answer of our civil laws is *no*.

Satan the devil, a personal being, is abroad in the land with a multitude of helpers. Back to him stems the source of all sins, crimes, wickedness, and troubles of the human family. Satan's ambition is to handicap the Lord's work. This he tries to do by leading away and using the Father's children in any and every way that brings misery, distress, and destruction to them. Let us resolve to resist him wherever his influence is manifested, as it certainly is in all phases of the liquor problem.

LIQUOR ADVERTISING UNMORAL

In the light of all that can be truthfully said of the effects of consumed alcohol are we not amply justified in declaring that liquor advertising is unmoral and wrong? To encourage and induce human beings, particularly the youth and immature, to destroy themselves is wicked in the sight of God and criminal in the sight of man. As I see it nothing more mild can in truth be said of the vast alcoholic beverage promotion business. Back of it all may be found some of the keenest and ablest minds working, planning, and scheming how to get more and more people to drinking.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. (D. & C. 89:4.)

Surely Satan is working through these men to the injury and destruction of our fellow men.

Of course many of these people move in respectable and so-called high grade society. But this does not change the fact that their business is damnable and should not be advertised. Traffic in morphine, marijuana, stealing, gambling, prostitution, and many other evils, is not permitted to be advertised. Yet in its evil results does not the liquor traffic outrank any one of these wicked businesses? In justice to youth, the unwary, and people generally, is not the elimination of every variety of liquor advertising the very least we can do in this matter. Let us sincerely and wholeheartedly support the Capper Bill S265.

Brethren and sisters of this Church, by promise and covenant we are obligated to serve God and work for the good of our fellow men. May we be faithful to our obligations, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters, I come before you with deep appreciation and gratitude for my association with you and for my fellowship in the Church. I stand before you in humility, praying that the spirit of the Holy Ghost will guide me while I speak, for I am a great convert to the statement of Nephi that when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. In all my ministry in the Church, I want to speak and act under the influence of that spirit. Without it I think we are less than nothing in this service.

PEACE IN THE MIDST OF TURMOIL

I am very grateful for the peace and quiet that prevail here in this meeting. It seems to me that we are sitting right in the center of a hurricane, as it were. You will remember the report that when the hurricane passed over New Orleans, it spread great havoc for a time, and then of a sudden a calm fell over the scene; the wind and the rain ceased; and the warm sunshine broke through the clearing clouds. For a few moments the city was in the "eye" of the hurricane.

In the world today there is strife and uncertainty all about. But here we enjoy peace. I thought this morning when President Smith was speaking, what a glorious thing it is to enjoy peace in the midst of the turmoil that the world now suffers. One of the reasons why we enjoy this great peace is a result of the attitude in which we come to conference. We did not come here to negotiate and maneuver for position, nor out of our own wisdom to evolve action policies of expediency. We came here to hear eternal principles of truth expounded by men whom God has endowed to expound them.

GUIDING PRINCIPLES OF TRUTH

I am grateful that I know that in the gospel of Jesus Christ there are principles of eternal truth. They are the guide of my living, as I know they are the guide to your living. I am very grateful that the Lord saw fit to give us these principles. I recall, too, that the Lord gave to this great nation some principles which if followed would spare us from much of the confusion in our national councils and our international councils. Those great principles are set forth in two short documents, the Declaration of Independence and the Constitution of the United States.

In the Constitution the Lord set out wise principles for the governing of this great nation. He stated in a revelation to the Prophet Joseph Smith that he brought forth the Constitution of the United States through men whom he raised up for that very purpose.

Under it, a great representative form of government was set up, a republican form of government. If the principles set out in the Constitution of the United States were followed by all men who exercise authority in governments, we would have peace in the earth. This is true because by the inspiration of heaven that Constitution made provision for the best form of political government ever devised for the use of man.

GOVERNMENT OF THE CHURCH

Now the Lord has set up a form of government in the Church, too. I would like to tell you a little of what I understand that form of government to be. The Lord says that it is a "kingdom." I think he says in one of the revelations that we should pray that the kingdom of God might go forth upon the earth, that the inhabitants thereof may receive it and be prepared to meet the kingdom of heaven when it shall come with the Master at its head. The government of the Church in its operation is quite different from the government of the United States.

In the Church is a democratic principle known as the law of common consent. It was revealed before the Church was organized. I have here an excerpt from the first volume of the *Documentary History of the Church*, which was written by the Prophet Joseph Smith. He says that in 1829 in the home of Father Whitmer, which was in Seneca County, as you will remember,

... the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not. (*Documentary History of the Church*, vol. 1, pp. 60, 61.)

PRINCIPLE OF COMMON CONSENT

The Church was not very old before the Lord gave the direction in a revelation that

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church. (D. & C. 20:65.)

In the body of the Church there lies great power. No man can preside over any organized division of the Church without the consent of those over whom he is to preside. That is a power which God has vested in the membership of this Church. Sometimes I think when we raise our hands to sustain the General Authorities, we are not actively alive to that great principle. No one of us, I feel, has a right to raise our hand to sustain any man or woman in a position

in the Church if we know that that man or woman is unworthy of the position for which he or she is named.

But the Church membership, however, does not have the power to nominate men and women for office in the Church. That is a distinguishing feature between the civil government, its functioning, and the government of the Church. The authority and the power to propose men and women for office in the Church resides in the presiding authority. The power of approval resides in the membership of the Church.

God, our Eternal Father, appointed the Prophet Joseph Smith to be his prophet, and he was accountable to God, our Eternal Father, and the Lord Jesus Christ, and not to men. But even so, the membership of the Church could have rejected the Prophet Joseph Smith as the President of the Church. Had they done so, he could not have presided over them. They would, of course, have been apostate had they rejected him, because he never lost the approval of the Lord.

When a member of the Council of the Twelve is to be appointed, as I understand it, the power of nomination resides in the President of the Church of Jesus Christ of Latter-day Saints. The people have the right to sustain. That is the way it is, all down through the Church. When a stake is to be organized, the Presidency of this Church sends members of the General Authorities to select and propose to the people the man that is to be sustained, and the people can receive him or reject him by their own vote. That takes politics out of our Church. You never hear of a prospective stake president promising the people that if they will sustain him, he will make a certain man the bishop of a certain ward and another man the bishop of another ward, and this woman the president of Relief Society, and that one the president of the Mutual, and so forth.

LEADERSHIP INSPIRED

The Lord has set up a perfectly safe procedure in placing the power of nomination in the presiding officers, because back of the government of the Church in the earth is the Lord Jesus Christ himself. I believe that when the Presidency of this Church nominates a person for an office, it is not a personal nomination. I have that confidence in the Presidency and that testimony of the divinity of this Church. I believe that the Lord Jesus Christ reveals to them through the spirit of the Holy Ghost the men they should name to office, and I believe that same spirit will inspire and direct the presidents of stakes and the bishops of wards and the heads of other organizations in this Church, if they will live for such inspiration, so that when they name people for office they will name them under the inspiration of the Holy Spirit.

In addition to the inspiration of the Lord which every person is entitled to, according to his calling, we have revealed and written down in the Doctrine and Covenants and the other Church works, eternal principles of truth to guide us through the world. I think

we ought to remember that we have these principles, for this is a day when the doctrine of opportunism is abroad in the world, and when men and women generally act on the principle of expediency. So acting, they move further and further into confusion. In the Church, on the other hand, so long as we follow the principles of the gospel and the proper Church organization procedure, we move into peace, prosperity, and happiness.

I feel that we ought to study these eternal principles. I know that the Lord said we should study all things. We should become learned in the things of this world, study about nations, histories, sciences, and all other things; but the eternal principles of truth by which we are to guide our lives, we are not to learn by the study of things taught by men without the inspiration of the Holy Spirit. Remember what the Lord said to the missionaries when he sent them out. He said he did not send them out to be taught; he sent them out to teach the children of men the things which he had put into their hands by the power of his spirit. They were to learn of those things from on high.

MAN RESPONSIBLE FOR HIS ACTS

Now, I think sometimes we get away from these eternal principles of truth. The other day I was in a conference where a man presented in a priesthood meeting the doctrine that the evils of adultery were to be measured by their effect upon the whole group, and that the individual adulterer should not bear the burden of his own act. Some time before that, I heard the doctrine presented that one who lives the Word of Wisdom should not look for an individual blessing according to the promise the Lord gave that "all saints who remember to keep and to do these sayings, . . . shall receive health in their navel" and so forth, but that the probability that the individual would receive such blessings would be increased because of his membership in a group whose standards were higher. Now, I believe that every man will be judged on his own record, and that the adulterer will have to bear personally the judgment for his act, and he will be rewarded according to his act, and I believe as the Lord promised in the first verse of the 93rd section of the Doctrine and Covenants, "that every soul who forsaketh his sins and cometh unto me [God], and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

I would like to find, when I read the lessons that are to be presented in the classes of the organizations of this Church, an assurance that what is in them was written against the background of the knowledge and understanding of the eternal principles of the gospel, unaffected by the learning and philosophies of men. I think we cannot explain the teachings of Jesus, as they are recorded in the New Testament, in the absence of the light of what the Redeemer himself has said about those teachings in the modern revelations, and I think we need to hold close to these eternal principles. We

must learn what they are. If we would spend just a portion of the time we spend reading uninspired writings of men in studying the gospel of Jesus Christ as it is written in the revelations, we would not be deceived as we sometimes are.

God bless us that we may understand who we are and that we have in the gospel eternal principles of truth. May he give us courage and strength to live by them, I humbly pray in the name of Jesus Christ. Amen.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

My brethren and sisters, it is with humility that I stand before you to occupy a few moments of your valuable time. At this season of the year and in the year such as we now enjoy, we might very well look back upon our immediate past and ask ourselves the question whether or not the counsel and advice that was given from this stand eleven and a half years ago has yet become a cardinal principle of our lives and of our activities. Have we, all of us, in our homes today a year's supply of the necessities of life? Have we all up-to-date accounted to the Lord for our tithing? Have we fasted during the year and accounted to the bishop for the savings thus effected? Have we contributed as liberally as we might to the fulfilment of the 1947 welfare budget? These are important questions in our lives today, as important, and maybe more so than ever before, and if we have not done this, then we certainly lack the faith and the courage to do what our great leaders have suggested.

TESTIMONY OF WELFARE PROGRAM

I've often had occasion to say as I traveled through the Church in the welfare work that President Grant, when he called me to the general welfare committee, did not ask me if I was converted to this great principle of the Church taking care of its own; he simply told me that I had been called to this work and was expected to go forth and do those things which were necessary to build up this plan among our people. I felt very much impressed this morning with what President Smith said to us about what we see and hear. That is not the important thing. The important thing to you and to me is the thing that we feel, and I am here to tell you today, brethren and sisters, in all humility that there has never been a moment in my life since President Grant called me to this welfare work that I haven't felt well in it and felt that I was doing something that the Lord desired should be done. And so governed by the standards that our prophet has set us here today, it gives me pleasure to bear my testimony to you that there is still great need in the world today and in this Church for this great welfare program.

OPPOSITION OF ADVERSARY

In reading *The Life of Brigham Young* the other day I came across this passage:

It was revealed to me in the commencement of this Church that the Church would spread, prosper, grow and expand, and that in proportion to the spread of the gospel among the nations of the earth so would the power of Satan rise.

And I have a conviction within me that we have had the power of the adversary made manifest against us in endeavoring to promulgate this welfare program among our people, and I believe that the adversary has used some of his strongest workers to keep you and me from following the advice and the counsel of our leaders as we should have done, and we have not been as diligent in performing these duties that devolve upon us in this welfare plan as we should have been.

If we had maintained the standards of the Church in connection with our welfare work in the last eleven and a half years, we could have blessed the people of Europe many times more than we already have because we would have had many times more than the eighty-three cars that have gone over there to alleviate their suffering. As far as I have been able to determine in our lives, brethren and sisters, if we consider this matter seriously, we have not been imposed upon; we have not suffered. This welfare program has been no burden to us. I want to tell you that those people in this Church who have taken the advice and the counsel of our brethren literally have been blessed.

OBSERVANCE OF THE SABBATH DAY

There is another thing that is close to my heart today, and I seem impelled to speak upon it, and that is that the bounties of this earth have been promised to the Latter-day Saints and to all the children of our Heavenly Father if we keep the Sabbath day holy. We certainly have plenty of reason to give this matter consideration in connection with our welfare work. One of the earliest commandments that were given to man was that we should remember the Sabbath day and keep it holy:

Six days shalt thou labor and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it. (Exodus 20:9-11.)

Brigham Young said on this subject:

Now remember, my brethren, those who go skating, buggy riding or on excursions on the Sabbath day—and there is a great deal of this

practised—are weak in the faith. Generally, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see fault in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the Kingdom of God and go to destruction. . . . The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week, and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. When we see a farmer in a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned, I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day, come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God. (*Discourses of Brigham Young*, p. 165.)

OBEDIENCE BRINGS BLESSINGS

And there is one other matter on this subject that I would like to read while I am on the subject generally, and that is in the Doctrine and Covenants we are promised that by keeping the Sabbath day holy the fulness of the earth shall be ours, and so I repeat again, that there is a pretty simple formula if we have faith in the work of the Lord. If the fulness of the earth is ours, we'll never have any trouble meeting our welfare budget; we'll never have any trouble taking care of those people who need assistance at our hands. The trouble with us is that we lack the courage to rely implicitly upon the work of God and to do as he has advised us to do.

We are much richer in this Church today than we give ourselves credit for being. There isn't a people upon the earth today who are as rich as we are. Just think of the blessings that are ours, and in what rich abundance we enjoy them. We have faith; we have truth; we have virtue; we have charity; we have humility; we have thrift, industry, ambition, enthusiasm; and, as a result of all of these virtues, my brethren and sisters, we have the necessities of life in the midst of the people in this Church in rich abundance. Now, if we are rich, and I am sure we are, then we should take to heart the words of the Prophet Joseph Smith, revealed to him by our Heavenly Father because he was not speaking as man to man, but he spoke when he uttered these words as the mouthpiece of our Heavenly Father. He said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the pure in heart, whose hearts are broken, and

whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (D. & C. 56:16-18.)

Here is another promise of all that we need to accomplish all of God's purposes here upon the earth, temporally as well as spiritually:

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; . . . (*Ibid.*, 19.)

THE SPIRIT OF SERVICE

We have the spirit of contribution, and I am sure that spirit of contribution goes hand in hand, my brethren and sisters, with the spirit of missionary work which we are doing in this Church. Think of it, four thousand missionaries in the field preaching the gospel! I say that this spirit of contribution is with us because what are we doing in our missionary work? We are contributing the knowledge to those to whom we send our missionaries, that we have the gospel of Jesus Christ. It's a spirit of sacrifice; it's a spirit of service; and along with the teachings of the spiritual doctrines that we have been given in this day and age through our prophets go the temporal needs and salvation of our people. And that is what our great welfare program does.

HONOR TO PARENTS

You know there is one other thing that our program does that is certainly praiseworthy. The Apostle Paul when he was speaking to the Ephesians said:

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; (which is the first commandment with promise;)

That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. . . . Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (*Ephesians* 6:1-3; 11.)

This great welfare program of ours is calculated to bring father and son, and son and father into that close relationship and communion that Paul would have had exist in the Church his day. And it is just as essential to us today that we should do it. I want to say that tied in with that great principle is the great eternal principle of free agency that all of us prize so highly. We had to have our free agency in the councils in heaven, and through the use of that free agency we chose to come here to work out our temporal salvation and through our obedience to the laws and commandments of God to become literally his sons and his daughters.

VALUE OF FREE AGENCY

Are we going to lose that free agency today while we are here in this mortal existence earning that eternal salvation for which we were placed here upon this earth? Are we going to sacrifice our chances to retain our own free agency for anything that the world has to offer? All we have to do is just to examine any movement that may be brought into our midst whether it be social or political or what not, and if it has the earmarks of an attempt to deprive us in the slightest respect of our free agency, we should avoid it as we would avoid immorality or anything else that is vicious. I am sure that free agency is as necessary for our eternal salvation as is our virtue. And just as we guard our virtue with our lives, so should we guard our free agency.

It has been my experience, my brethren and sisters, to the extent that I have had experience in this mortal sphere, that wherever I permit anyone to perform any of the functions which the Lord expected I should perform for myself, that to the extent I do this, I become that other man's slave. And I tell you if we were ever to get in this Church in the position where we were relying upon some outside source for our finances, for our sustenance, just so sure would that outside force undertake to dictate to us what we should do. Those of us who can read only need to read what has passed in history. Whenever there has been any influence or any powers which have undertaken to control the welfare of mankind to the extent that they have contributed to their support, they dominated them in their lives. There isn't a social order on earth today but what if we were to follow it long enough and far enough would rob us of our free agency, and I tell you I am grateful to my Heavenly Father today for the knowledge and the conviction that I have within me that there is only one source in this Church from which you and I as faithful Latter-day Saints should receive any assistance in time of need, and that's the way the Lord has revealed.

Let us look carefully into every movement on the face of the earth today that undertakes to bind the hands of men; that undertakes to deprive them of their own free agency in life and prevents them from deciding every moment of their life whether they'll go to the right or to the left.

SUPPORT OF WELFARE PROGRAM

This great welfare program of ours is something that we should love and we should cherish, because bound up with that is a principle which will establish ourselves upon the face of this earth so that we will be free men and free women as long as we follow the dictates of our conscience and the counsel and advice that come from our Heavenly Father through his servants. And I hope and pray, my brethren and sisters, that we will not let eleven and a half years go by again without taking more seriously the counsel and

advice that come constantly from our leaders to put our houses in order and let our sons and daughters take care of their mothers and fathers. Let us bring into the families of which Brother Benson so beautifully spoke this morning, that love and affection and that devotion which will not permit outside interests to come in and perform any of the family functions, whether they be temporal or spiritual. And there isn't a son or daughter in Israel who will not be blessed with the abundance of which we have spoken here this afternoon if he will but contribute of that which the Lord has given him to the maintenance of less fortunate members of his family. And I promise you that there wouldn't be a family in this Church, if we would live up to this principle, but what in and of itself without assistance from any outside source, would be self-sustaining.

May the Lord help us to become such, I pray in Jesus' name. Amen.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "O Say, What Is Truth?"

ELDER ELDRED G. SMITH

Patriarch to the Church

This is the first privilege I have had for many years to attend all the sessions of a general conference. I believe about the last time I was able to attend all the sessions was when I sat on the stairway which used to lead from this stand down to the lower rooms. It has been a long time since that stairway existed. However, I appreciate the privilege of attending this conference and hope the faith and prayers of you people will be in my behalf while I hold this position.

REASON FOR PROGRESS

I am reminded—and it has already been mentioned today—that this is our centennial year, and we have been looking back over the past and had called to our attention in many ways the growth and development and achievements over the years. Wherever the Church has been, there has been outstanding progress. Surely this Church has been blessed with something above all others. What blessing could it be? What is the motivating power behind the success of this people? What is it that carried the pioneers through all their hardships, their trials and persecutions, their loss of all which the world holds dear? What gave them the courage to follow their leaders across a vast and dangerous wilderness and settle in the most barren place of all? What made them sacrifice the little they had to build temples and this tabernacle in which we worship God? What made the men go out as missionaries and leave their families in dire straits? What made the women willing to send

their men and assume the great burden of bearing, rearing, and supporting their families alone? What is this great power?

THE POWER OF TESTIMONY

There is no blessing on the earth to be more desired than a testimony that God lives, that Jesus Christ is his Son, and that this gospel is the divine plan of life and salvation. With this sure knowledge in our hearts it gives a meaning and a purpose to our lives which guide even our smallest actions and give us courage to endure all things in the hope for the future. This great power and blessing is a true and living testimony which is worth any sacrifice to keep the commandments of God, and God has promised to bless those who do his will.

Brigham Young said:

If all the talent, fact, wisdom, and refinements of the world had been sent to me with the Book of Mormon and had declared in the most exalted earthly eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke that rises only to vanish away. But when I saw a man without eloquence, or talents for public speaking who could only say, "I know by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony was true. (*Golden Nuggets of Thought*, Ezra Marler, p. 35.)

That is the kind of testimony that members of this Church have. That is the kind of testimony that gives us the power and the courage to go forward and accomplish the things which have been done in the past and which helps us today, a gift from God through the Holy Ghost, a burning knowledge within. I thank God for those testimonies which have brought us many blessings and privileges. I thank God for the testimonies of the great souls, living and dead, who have succeeded these early members. All down through Church history we have the lives and the examples of our leaders to inspire us to greater effort.

And so it is today. A nobler group of men cannot be found on earth because they have the priesthood of God and a testimony to guide them. Nor is this blessing confined to the leaders of the Church. I am constantly inspired by the beautiful spirit, the fervent testimony, the great desire to accomplish God's will in those whom I meet from day to day. They truly have a testimony as great as the pioneers.

I feel very humble and very grateful when I think of all the splendid people working for God throughout this Church. We cannot help but progress if we keep these testimonies, and I thank all you good people for your faith and prayers in my behalf, and I pray that I may always be remembered in your prayers, for I cannot do the

work assigned to me without the blessings of the Lord and your faith and prayers in my behalf.

I thank God for the testimony which burns within my soul, that I know this is the true gospel of Jesus Christ, the Son of the living God, that Joseph Smith was a true Prophet of God, and the others who have succeeded him to our present prophet and President, George Albert Smith, are called of God. I bear you this testimony and by virtue of my office and calling pronounce the blessings of God upon you, his people, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

This morning President Smith sketched for us a little of the history of our people over a hundred years. He could but sketch it, of course, but in the outline he drew, he was able to stimulate thinking within us that induced each one of us to fill in the outline from his own store of knowledge. The thought stimulated in me as I listened was in the form of a question. What started it all? What were the beginnings of it?

THE BEGINNINGS

He called our attention to a monument that is building in these grounds in honor of the handcart companies who started out from Iowa City on their journey to Salt Lake. I remember that my father, then a youth of nineteen, put all his earthly possessions on one of those little carts and pulled it or pushed it all the way to this city.

But Iowa City was not the beginning. From Wales he had come there. And the beginning was not in Wales. The beginning was not in Nauvoo where the people began their march across this continent. Behind that was an event in the state of New York where a boy knelt down to pray and where, in answer to that prayer, the God of heaven came bringing with him one whom he introduced as his Son, and whom he bade the praying boy to hear.

Neither was that the beginning. We should have to go back centuries to find that, eighteen of them at least, to the day when the star which guided the wise men stood over the manger, and the heavenly chorus sang, "Glory to God in the highest." That had antecedents, too, but I shall have no time to go back into them. I choose, rather, to begin with that event. That was the earthly beginning, if I may use that phrase, of the migration of our forebears to this land. That was when the Word was made flesh and came to dwell among men, and out of that circumstance derives the power and authority, the teaching, the inspiration that have moved all else to this hour.

MISSION OF THE SAVIOR

The Babe of Bethlehem entered upon his great mission alone. He went alone to be baptized of John. Alone he went from there

into the wilderness where he fought his great spiritual battle and emerged triumphant over all blandishing allurements to pride, ambition, self-glorification, and worldly renown, and devoted himself to the mission to which the Father had consecrated him. Alone he retraced his steps, and going singly to one, and yet another, he bade each to follow him, until he had chosen twelve—humble men, all! And these he took under his tuition and taught them and trained them so that they might be able to carry on when he himself should be gone. He recognized that his message was a universal message, that it was a permanent message, not designed for the time of his earthly existence only, but something to be carried on after he himself should be gone. And these men he trained to be his ambassadors. With them alone he set out to transform the world, and, miracle of miracles, he did it—the most astounding miracle that ever was performed.

He made no revolutionary conquest. That was not the way of his procedure. He recognized that great principle of which Elder [Henry D.] Moyle has so eloquently spoken, the right of each person to make free choice and decide for himself, the only principle upon which man can ever unfold his powers and grow into the image of God. He was not popular: he was maligned, misrepresented, his motives misstated, and finally, betrayed and put to death. But the ideal he had loosed upon the world did not die. And here these disciples whom he had chosen, trained, and taught, men of human frailty, had to pick up and carry on. These disciples of his, humble and weak though they were and full of mortal imperfections, carried on triumphantly.

They were not any more popular than he had been. The doctrines coming from them were no more palatable than they had been coming from the Master himself, but he had given them one of the most sobering assignments ever given to man. He had already triumphed over death. And his last visit with them, just before his taking his final earthly leave of his disciples, he declared:

All power is given unto me in heaven and in earth. (Matt. 28:18.)

COMMISSION TO DISCIPLES

That is a pronouncement which for boldness and assurance has never been equaled, I believe in all the world's history. It was a fitting preface to the great calling then delivered over to them. He commissioned them,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. (*Ibid.*, 19, 20.)

And he authorized them to make an equally great promise.

He that believeth . . . shall be saved. (Mark 16:16.)

It is true that certain other things were required to be done, but they were incidents of belief. Everybody who believed, really and

truly believed, with conviction in his soul, would do those other things. As the root of the whole matter was the injunction to believe.

MIRACULOUS GROWTH OF EARLY CHURCH

It was not a sudden happening. It required about three hundred years, a period three times as long as that which has elapsed since the coming of our pioneers to this city, but by the end of that time, the great Roman Empire which had been the persecutor of the disciples, which had thrown them to the beasts in the Roman circus, with a determination to stamp them out, and to destroy them and all their followers—by the end of that period of three hundred years—the majority of the people of that same empire were professed worshippers of the Son of God.

Talk about miracles! No greater miracle has ever been performed, and no greater triumph of fidelity is recorded in history.

Suppose those disciples had been recreant to their trust. Suppose they had failed. Then the message could not have been perpetuated, and this world might have been denied the inestimable blessings that flow from the teachings of the Savior of men. If you want to know how much we should have missed if that teaching had not been preserved through the fidelity of these men, just try to picture to yourselves what we should have to blot out from our lives if we took away all the teachings of the Master.

INFLUENCE OF CHRISTIAN NATIONS

And those disciples had to start out from the bottom. They had to get the people to accept Jesus. There was no use trying to ask people to accept his doctrines or to admonish them to live them unless first they could convert the people to believe in him. Their first job was to persuade men to accept Jesus as the Christ. And, as I said a moment ago, with the lapse of three hundred years, the majority of the people of the Roman Empire itself had accepted the word, and that nation, or that empire, together with all the nations that sprang out of its breaking up, and the nations of the occidental world that have grown up since then, have delighted to call themselves Christian nations in honor of the name of the crucified Son of God. The gauge of progress among those nations has been that degree in which they have fostered and preserved the principles of freedom, the rights of the individual man: Those nations, the Christian nations of the world, have, since their forming, stood out as the commanding nations among all the peoples of this earth. There have been no other nations with comparable progress and power and influence to that wielded by the Christian nations. There has never been in all history any domination of nations and their history comparable to that domination of the Christian nations which Jesus of Nazareth, though crucified, exercised over them. In all the annals of this world there is no parallel to that power and influence over the lives of nations and of men.

BREAKDOWN OF CHRISTIAN STANDARDS

That being the case, we might naturally have supposed or assumed—with the great unmeasured blessings that have come to those nations—that they would have been true to their heritage, that they would have continued in reverent regard of the name of him from whom the activating teachings came. Unhappily, that seems to be a presumption that we are not permitted to indulge. There has come over this earth now a disheartening breakdown of all the Christian standards. Skepticism, self-sufficiency, atheism, a denial of the divinity of Jesus the Christ, have supplanted belief, and lapses from the moral standards are but the natural result of the breaking down of that faith.

There is one thing of which we may be sure and that is that the teachings of the gospel, the gospel of the twentieth century, if you please, are the same as the teaching which was given in the first century. The gospel does not change, though its manner of presentation and technique may. Fundamentally, its basic principles do not alter. If the world had been true, if the Christian nations had remained firm in their faith, we could not have had the two last great wars which broke out right in the heart of Christendom. It comes from a teaching that there is no divinity whom one must revere; that all creeds are alike, as is now taught, and that to be cosmopolitan we have to accept them all and put all of them on the same plane of merit.

SUGGESTION OF LEARNED DOCTOR

I have here in my hand a clipping which I took recently from the daily press in which a learned doctor, addressing a professedly Christian body of worshipers, and speaking obviously in a manner congenial to their spirits, accused Christianity of spiritual arrogance and suggested that it abandon its claim to a monopoly of the way to salvation. Here are some of his exact words as quoted:

Christianity has been guilty of spiritual arrogance on a worldwide scale, labeling all other religions false and asserting that only when all mankind accepts the one true religion will there be any hope for worldwide co-operation and peace. That amounts to spiritual imperialism and is as out-of-date in our world today as any form of imperialism.

He said:

Only by recognizing the basic human equality of all religions is it possible to reach a world fellowship of faith inspiring man in his efforts to create a decent kind of world society.

The worthy doctor agrees with neither Jesus nor history.

RELIGION IS GOD-REVEALED

What becomes of God and Christ in a religion like that? That kind of declaration brings us face to face with this question. What is religion anyhow? Is it something that man makes for his own

convenience, subject to change with all the alterations in the moods of the times, or is it something God-revealed, something that stands eternally true, a basis for conduct and a guide to our lives?

When you put God out, then atheism, skepticism, cynicism, all flock in; and when they flock in, their natural incidentals, the breaking down of standards by which men have lived enter in, and we have the turmoil and confusion and degradation that characterize this world today.

The ideal of the perfect life is no chimerical mirage because Jesus came and exemplified the perfect life. Through observance of the principles by which his life was ordered, man, too, may grow to perfection. There is no higher call to duty today than that the Church should teach faith in him and preserve it in the hearts of men. Without arrogance or boasting but in toleration and humility it must be true to its trust by teaching what Jesus taught: that there is one faith, one Lord and one baptism and that Jesus is the Christ.

May God give us the power for the need, I pray in his name. Amen.

President J. Reuben J. Clark, Jr:

The Relief Society Singing Mothers will now sing to close: "Praise Ye The Father"—(Gounod).

The closing prayer will be offered by President Twayne Austin of the West Pocatello Stake, Pocatello, Idaho, after which this Conference will stand adjourned until ten o'clock tomorrow morning, Saturday, October 4. The proceedings of that session will be broadcast over the same stations that are broadcasting today.

The Choir music for this session and the morning session, as has been repeatedly announced, was by the Relief Society Singing Mothers of the Central Utah Region. Sister Florence Jepperson Madsen has conducted the Choir. Elder Frank W. Asper has been the organist.

We should like to extend to Sister Madsen and the Choir our deep appreciation and our sincere thanks for the excellence of the music which they have rendered to us. I think Sister Madsen is entitled to particular reference. She has trained, as I understand it, two great choirs extending over a period of many weeks, and the result of her efforts is shown by the splendid singing we have had today and which was incident to the Relief Society Conference and their concert. We thank you Relief Society Singing Mothers, Sister Madsen and Brother Asper for your services.

Tomorrow morning the audience should be in their seats not later than ten minutes before the time of beginning.

Singing by the Relief Society Singing Mothers: "Praise Ye The Father."

President Twayne Austin of the West Pocatello Stake offered the benediction.

Conference adjourned until Saturday, October 4, at 10:00 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 4, at 10:00 a.m.

President George Albert Smith was present and presided. At the President's request, President David O. McKay, second Counselor in the First Presidency, conducted the services of this session.

President George Albert Smith:

It is worth a trip from some other part of the world to come into a house and see as many people smiling as there are this morning. Everybody looks happy. It is wonderful to be in the house of the Lord again today. Outside are glorious sunshine and flowers and inside are the influences that come from our Heavenly Father.

President McKay will conduct the services this morning.

President David O. McKay:

This is the third session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning all the General Authorities of the Church, except Elder Alma Sonne, who is presiding over the European Mission, and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

The Choir singing during today's sessions will be by members of the Tabernacle Choir, under the direction of J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

We will begin the morning services by the Choir singing:

"I Think When I Read That Sweet Story of Old"—(Parks)

The opening prayer will be offered by President Dale H. Peterson of the North Sevier Stake, Salina, Utah.

Singing by the Tabernacle Choir, "I Think When I Read That Sweet Story Of Old."

Elder Dale H. Peterson, President of the North Sevier Stake, offered the invocation.

The Choir sang "In My Father's House Are Many Mansions."

PRESIDENT GEORGE F. RICHARDS

President of the Council of the Twelve Apostles

My dear brethren, sisters, and friends. I feel this a tremendous responsibility, undertaking to lead in intelligent, profitable thought, a congregation of thousands of intelligent people, present and on the air, members and non-members of the Church, and I sincerely hope that what I shall say will be of some interest and profit.

I suppose that most persons born into this world and living to reach maturity, at some time in their lives, entertain some such thoughts as these: where did I come from, why am I here, where am I going when I leave this sphere of action, and what effect will my life's actions here, have upon my future life?

GOSPEL ANSWERS IMPORTANT QUESTIONS

The gospel of Jesus Christ, as we have received it by divine revelation, makes satisfactory answer to these and many other important questions which arise in the mind from time to time. A like statement cannot be made in truth of any other religious organization. It teaches us that we lived as intelligent beings in the spirit before coming to this earth, that we are the spirit-born sons and daughters of God, brothers and sisters of the Lord Jesus Christ, he being the first-born in the spirit, and the only begotten of the Father in the flesh. Coming to this earth is an important part of the plan instituted in the councils of heaven for man's eternal progression toward the goal of our existence, which is an exaltation in the kingdom and presence of the Father and the Son forever.

It is here we are to make every preparation necessary for the life to come. There are certain prescribed conditions that must be complied with. There are principles to be accepted, ordinances to be received, commandments to be kept, laws to be obeyed, sacrifices to be made, service to be rendered, family relationships to be formed, and we are to live by every word that proceedeth forth from the mouth of God. We are to love the Lord, our God, with all our hearts and our neighbors as ourselves. We are even to love our enemies, to bless them that curse us, do good to them that hate us and pray for them which despitefully use us, and persecute us, following the example of Jesus who, when being persecuted to the death, prayed to the Father to forgive his persecutors. This represents the true spirit of Christ which should motivate all our life's actions. We should strive to be in the image of God in principle and in conduct as well as in form. We should be orthodox in our thinking, our understanding, our teachings, and in our living.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the ad-

monition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

OBEDIENCE BRINGS ORDER AND BEAUTY

The laws of the gospel are the laws of God and are as perfect in their sphere as are the laws governing the universe and all nature. They originated from the same source, and when obeyed by man, they produce order and beauty. Man only of all of God's creations is disobedient to his laws.

The gospel law is that by which our Savior lived, and which made him what he was in life, and what he now is, enthroned in glory at the right hand of God, the Father, in his celestial kingdom.

The same gospel laws are intended to make us like the Savior and to save us with him in our Father's kingdom. He has given us our agency and power to overcome and live the law.

James Allen, author of the book *As A Man Thinketh* expresses therein this religious thought:

As a being of power, intelligence, and love, and the Lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming, regenerating agency, by which he may make himself what he wills.

THE INFLUENCE OF RELIGION

My religious education has been and is such, that if I do the things that I know I should do, and leave undone the things I know I should not do, my salvation, the goal of my existence, will be secure. My religion encourages me in my efforts so to do. It has both a stimulating and a restraining influence upon my life, encouraging and stimulating me to good deeds, and restraining me from wrongdoing.

I am a better and happier man because of my religion and its influence upon my life. I would have been a better and happier man than I am, had I lived more in accord with the precepts of my religion, the gospel of Jesus Christ.

Someone has said that experience is a dear school but that fools will learn in no other.

This suggests that a wise person will learn and profit by the experience of others.

PUNISHMENT OF THE WICKED

We have many object lessons given us in the scriptures from which to profit. In the council in heaven, before the world was, two courses were placed before us; that proposed by the Firstborn, and the other by Lucifer; the one leading unto everlasting life, the

other to everlasting disappointment. We had definitely decided before coming to earth which course to follow.

The Negro race have been forbidden the priesthood, and the higher temple blessings, presumably because of their not having been valiant while in the spirit. It does not pay to be anything but valiant.

Through John the Revelator, the Lord said to the Laodiceans:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

It is not profitable that we be even lukewarm.

We know the curse which befell Laman and Lemuel and their descendants, the Lamanites, as a result of their disobedience, rebelliousness, and wickedness.

We know the curse that befell the Jews because they rejected their Lord, the Savior. They have been a hiss and a byword among all nations, and that tells but a small part of their unfortunate condition.

The history of the antediluvians furnishes us with an impressive example of the serious consequences of sin and rejecting the gospel.

Noah preached to that people 120 years. They rejected the prophet and his message and became a very wicked people and morally corrupt.

The penalty inflicted upon them was, in part, that of drowning by a flood that covered the whole earth. The death penalty tells but a small part of the story of what befell them on account of their wickedness. They were confined in a spirit prison for, according to the Bible chronology, more than 2,300 years. The nature of this imprisonment is explained by the Prophet Alma as follows:

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. (Alma 40:14.)

GOSPEL PREACHED TO SPIRITS IN PRISON

This period of 2,300 years is between the time of the flood and the death of the Savior, when he went and visited them.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

How much longer they were imprisoned after Christ's visitation and resurrection we do not know. But it is revealed to us

that should they accept the gospel or the testimony of Jesus, when preached to them, in the spirit, they could attain only to the terrestrial kingdom.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; *Who received not the testimony of Jesus in the flesh, but afterwards received it.* (D. & C. 76:71-74. Italics author's.)

The cities of the plains, Sodom and Gomorrah, with their inhabitants, were destroyed by fire from heaven, because of their wickedness. They also would be shut up in a spirit prison and be denied the blessings of the celestial kingdom, even though they should accept the testimony of Jesus in the spirit.

It is reasonable to believe that other equally disobedient, wicked people, though they may escape the death penalty, would be confined in a spirit prison after their death and be rejected from the celestial kingdom, those of this day, as well as those of former days.

The kingdom of God has been established again on the earth, and the gospel in its fulness has been restored, in fulfilment of ancient prophecies, but people of today are not prepared, in large numbers, to receive it, although the gospel and the kingdom of this dispensation have all the earmarks of the original.

SECOND COMING OF THE SAVIOR

The coming event of great importance, toward which the attention of the world is directed by the preaching of the gospel, is the second and glorious coming of our Lord and Savior, for whose coming all good Christians are anxiously awaiting, for at that day the righteous dead shall come forth, and the righteous living shall be changed or quickened, and together they will be caught up to meet the Savior and his holy angels in the clouds of heaven. Satan will be bound for one thousand years, and peace shall prevail in the earth.

Signs of the Lord's coming are seen in the wars and rumors of wars, famine, pestilence, the seas heaving themselves beyond their bounds, infidelity, apostasy, and wickedness of every conceivable character.

They have transgressed the laws, changed the ordinances, and broken the everlasting covenant, and sin and wickedness prevail throughout the earth.

There are two great unseen powers operating upon the minds and hearts of the children of men, today, the power of God and the power of Lucifer, or Satan, each striving for the souls of men;

the one to save, and the other to destroy. In the language of the scripture: Choose ye this day whom ye will serve. Lest we be taken off guard, and be found unwittingly serving the wrong master, let us be reminded that

. . . all things which are good cometh of God; and that which is evil cometh of the devil; . . . (Moroni 7:12.)

TESTIMONY

I bear unto you, my brethren, sisters, and friends, a faithful and sincere testimony that I do know that this, the work in which we as Latter-day Saints are engaged, is the work of God, the gospel of the Lord Jesus Christ, which had its inception in the councils of heaven before the world was. In it is the power of God unto salvation and eternal life.

We invite all men to come unto God and be saved with him in his kingdom, by obedience unto the laws and ordinances of the gospel, made effective for man's salvation through the atonement wrought out by our Lord and Savior, Jesus Christ. May his blessings attend you all, I pray in Jesus' name. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

This Church of Jesus Christ of Latter-day Saints is literally the kingdom of God on earth. I believe that every man who has presided over it as a prophet-president has been the Lord's anointed and has held the keys of the kingdom, and that these keys are the keys of salvation for all people. And I believe that the Lord has decreed for this dispensation that the gospel is here to remain until Christ comes, and of course from then forever after. This is a day when the kingdom will never be given to another people, but when it will remain with the Saints; and everyone who will come to Christ and live his laws will receive peace and joy and comfort in this life and a certain hope of eternal life in the world to come.

VISION GIVEN TO JOSEPH SMITH

When Joseph Smith went into the Sacred Grove to pray in the spring of 1820, having been exercised by religious anxiety and turmoil, it was to ask which of all the churches was right and which one he should join. There then appeared to him two glorified, exalted, resurrected beings—God the Eternal Father and Jesus Christ his Son—who, in answer to Joseph's question, told him that he should join none of them, for they were all wrong; that all their creeds were an abomination in his sight; that those professors were all corrupt; that;

... they draw near unto me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof. (Pearl of Great Price, Writings of Joseph Smith, 2:19.)

KINGDOM ORGANIZED

Thereafter, pursuant to commandment and revelation the Prophet and others organized this kingdom, and after it was organized, the Lord by revelation, referred to it as the only true and living Church upon the face of the whole earth, with which he said he was well pleased, speaking unto the Church collectively and not individually.

I think that the ancient prophets and the latter-day prophets have had revealed to them, by the revelations of the Holy Ghost, that this kingdom is to remain. Enoch saw this day and said that a people would be prepared for the coming of the Lord, and that a latter-day Zion would be built up to be joined with the Zion that he had established. Daniel saw this day. He revealed and interpreted the dream that Nebuchadnezzar had received, told him that he had seen a stone cut out of the mountain without hands, and that in the days of certain kings would the God of heaven set up a kingdom which would never be destroyed and which would never be given to another people, but which should stand forever.

In this day the Lord harked back to that figure which Daniel had used and said to Joseph Smith:

The keys of the kingdom of God are committed unto man on the earth; and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. (D. & C. 65:2.)

VALIANCE TO THE TRUTH

Every person in this Church is entitled to know and is expected to know by the revelations of the Holy Ghost to his soul that these things are true; and if he knows them, then, in my judgment, he should have no desire in his heart to do anything in this world except hearken to the counsel of the living oracles and put his house in order and prepare himself for the glory and honor and salvation of which President George F. Richards has just spoken.

I should like to read you a statement made by President John Taylor, the third man to preside over this kingdom. He said:

It has been asked by Brother Brigham whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy prophets in relation to it will receive their fulfillment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent. (*The Gospel Kingdom*, p. 137.)

One other sentence from President Taylor:

There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress. (*Ibid.*, p. 214.)

It seems to me that if this is the kingdom of God on earth, and if it is destined to stay here and not be given to another people, then we are entitled to conclude that as a people, as a Church, we will never be led astray; and, that as individuals, we will never go out of the course of righteousness that the Lord expects us to be in as long as we hearken to the counsel of the Presidency and the Twelve who head the kingdom.

KEYS OF THE KINGDOM

Wilford Woodruff said this:

When the Lord gave the keys of the kingdom of God, the keys of the Melchizedek Priesthood, of the apostleship, and sealed them upon the head of Joseph Smith, he sealed them upon his head to stay here upon the earth until the coming of the Son of Man. Well might Brigham Young say, "The keys of the kingdom of God are here." They were with him to the day of his death. They then rested upon the head of another man—President John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to "reward every man according to the deeds done in the body." . . .

I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray. (*The Discourses of Wilford Woodruff*, pp. 73, 74.)

CHURCH LED BY REVELATION

To my way of thinking there has never been a day from the time that Joseph Smith organized this Church up to the present moment when it has not been led by revelation, led by inspiration, when the living oracles have not given the people the counsel and the instruction and the commandments that the Lord wanted the people to have. He told his early elders that whatever they spoke when moved upon by the Holy Ghost was scripture, that it was the mind of the Lord, the will of the Lord, the word of the Lord, the voice of the Lord, and the power of God unto salvation. There will never be a time when the canon of scripture will be full. Just as long as there are elders in this kingdom to bear inspired witness of

Christ, there will be more scripture. There has been more scripture given from this pulpit during the course of this conference, and it is as much the mind and will of the Lord as any recorded in the standard works. When the Church establishes, as it did a little over eleven years ago, a welfare plan, a plan announced by the First Presidency of the Church, then, knowing what we know, we are entitled to accept it as a revelation, to receive it as the mind and will of the Lord to the Latter-day Saints.

HARMONY WITH THE SCRIPTURES

There is nothing about the Church, there is no doctrine, no procedure or no ordinance, no law or principle, that is not in complete harmony with the scriptures and with reason. We can establish that everything we have is reasonable and scriptural and that we are in whole accord with the identical Church of Christ that was set up two thousand years ago. But after we have done that, and after we have put our houses in order and have harmonized our lives with the doctrines that have been revealed, then we are entitled to know that this is the Lord's kingdom and to know it as a matter of faith and testimony, as a matter of feeling and revelation. Once we get that in our hearts we enter into the rest of the Lord and are not driven about by every wind of doctrine or by the cunning craftiness of men. Because our testimonies are secure, we rest from all anxiety and turmoil of spirit, and if we continue in diligence and valiance in the kingdom, we will eventually rest with our Father in heaven in the eternal worlds, "which rest is the fulness of his glory." (D. & C. 84:24.)

I think there is no occasion for any person in this Church to fear for the destiny of the kingdom. We do not need to steady the ark, but we do need to have in our hearts a fear that we may not make ourselves worthy, that we may not hew to the line of righteousness and keep the commandments of God with that degree of valiance which will give us our exaltation in the eternal worlds.

I would like to bear you my witness, as one elder in this kingdom, that I know this is the work of the Lord; that God has spoken in this day; that Joseph Smith was the prophet and instrument in his hands of giving us the laws and ordinances of salvation; and that just as surely as we will live in harmony with them, we will have glory and honor added upon our heads forever, and our calling and elections will be sure. In the name of the Lord Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

Some weeks ago I had an interview with a young man who is just making a remarkable recovery from very serious wounds that he received on the European battlefield. In an explosion of a land mine this young man had suffered a severe spinal injury that had

almost completely paralyzed him, and when the rescue squad came and was carrying him off the field, the enemy turned loose a burst of machine gun fire from which he suffered six bullet wounds in his chest. He was taken to the hospital in what was thought to be a dying condition. As he lay there on his cot after having been treated by the surgeons, a chaplain came to him wearing an insignia of a sectarian church. He asked this young man what his religion was. On being told that he was a Latter-day Saint, the chaplain said: "Well, then, perhaps you would rather I would not pray for you."

PRAYER OF CHAPLAIN

"Oh, yes," said the young man, "I would like to have you pray for me if you feel inclined to."

Then the chaplain with great deference said: "Well, I will remove the insignia of my church and kneel down here at your cot. The two of us will then just pray together as two men of God."

The young man said the chaplain prayed for about twenty minutes. The burden of his prayer and the chief thing that he could remember of what the chaplain said was this, that sustained him and put into him the feeling that he wanted to live:

O God, help us that in our living we are not afraid to die and that in our dying we are not afraid to live.

I have thought about that prayer many times since, and I have asked myself the question: How many thousands are there among us today who are living such lives that would make them, unless they repent, afraid to die, and that in their dying they might be afraid to live hereafter?

The purpose of the gospel of Jesus Christ is to teach men to live so that when they die, in the words of the immortal "Thanatopsis":

Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust. . . .

GOSPEL "PERFECT LAW OF LIBERTY"

The Apostle Paul defined the gospel as the "power of God unto salvation," and to the Apostle James the gospel was the "perfect law of liberty."

The Master enlarged upon that latter definition in his statement to those who listened to his words when he said:

If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

The nature of this liberty and this freedom of which the Master spoke he further explained in a revelation given to us in

our day, speaking of Adam and all his posterity which are represented in all of humankind. Said the Lord:

Wherefore, I, the Lord God, caused that he [meaning Adam] should be cast out of the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked at the last day when I shall say: Depart, ye cursed. But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; . . . (D. & C. 29:41-44.)

"YE MUST BE BORN AGAIN"

That revelation given to us in our day makes more understandable the answer the Master made to Nicodemus who came to him asking what he must do to be saved. In answer the Master replied, "Ye must be born again,"—born of the water and of the spirit, or he could not see nor enter the kingdom of heaven.

Baptism by immersion symbolizes the death and burial of the man of sin; and the coming forth out of the water, the resurrection to a newness of spiritual life. After baptism, hands are laid upon the head of the baptized believer, and he is blessed to receive the Holy Ghost. Thus does the one baptized receive the promise or gift of the Holy Ghost or the privilege of being brought back into the presence of one of the Godhead, by obedience to whom and through his faithfulness one so blessed might receive the guidance and direction of the Holy Ghost in his daily walks and talks, even as Adam walked and talked in the Garden of Eden with God, his Heavenly Father. To receive such guidance and such direction from the Holy Ghost is to be spiritually reborn.

PARABLE OF THE SOWER

Unfortunately, there are many of those who are blessed to receive the Holy Ghost and that companionship of one of the Godhead in their mortal lives who fail of their blessings. This was taught plainly by the Master in the parable of the sower who was represented as the teachers of the gospel. He classified those to whom the gospel was taught into four different groups! Of one group he said, in effect: "These are those who received the seed by the wayside, and the birds came quickly and caught it up and stole it away," suggesting those who heard the word but lacked understanding and the devil was quick to take the word away from their hearts lest they would receive it and would believe to their salvation.

Another class he compared to those who received the seed

on stony ground, and it began to take root, but when the sun came out, it was scorched and withered away because it had not much root, suggesting those who received the seed and for a time had joy in that understanding, but then when persecution and affliction come because of the word, they become offended and dwindle in their belief.

Another group of those who hear the gospel are the ones who receive it as among thorns, and the thorns after a time choked out the seed. These, he said, were like those who let the cares of the world, the deceitfulness of riches, and the pleasures and the lusts of the world, destroy their activity in the Church that might have brought them safely into eternal life.

Fortunately, there were some who received the gospel in good ground, and these brought forth some a hundred-fold, some sixty-fold and some thirty-fold. And that is just about the way the active membership of the Church seems to be grouped among us today, some giving full hundred percent service and some, unfortunately, only thirty-fold.

FAILURE TO REALIZE BLESSINGS

Again, in this day the Lord gave us a revelation that suggested clearly the reasons why some men fail of their blessings. He said:

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (D. & C. 121:35-38.)

That it seems to me, as we have experienced it, is about the progressive way that men begin to fall away. They first begin to "kick against the pricks." I have wondered what that means. These no doubt are the pricks of the gospel. I wonder, perhaps, if they are not those things referred to in President Clark's remarkable article some years ago in *The Improvement Era*, that he called "restraints," the restraints of the Word of Wisdom, the restraints imposed in keeping the Sabbath day holy, injunctions against card playing, the restraints imposed by following out the welfare program. And so we might go on. These are the restraints against which some people seem to rebel and are kicking constantly against—the "pricks" of the gospel.

I remember in this connection what somebody said in classi-

fying humankind. He said there were only three kinds of people in the world—"Saints, Ain'ts, and Complaints," and perhaps the "Complaints" would represent those who seem to be kicking against the pricks. These are the ones who next begin to "persecute the Saints" and, finally, "to fight against God."

APOSTATES IN DARKNESS

Speaking of those who would persecute the Saints, I am reminded of what the Prophet Joseph said while he was upon the earth. He said:

From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of his enemies because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their powers should be enlisted against the truth and they, Judas like, seek the destruction of those who were their greatest benefactors. (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 67.)

Yes, persecution seems to be the part of those who would teach the truth. You remember what the Master said:

Blessed are ye, when man shall revile you, and persecute you, and shall say all manner of evil against you falsely, . . . for so persecuted they the prophets which were before you. (Matt. 5:11, 12.)

I remember a few years ago, upon assignment from the Presidency and the Council of the Twelve, I interviewed a man who, because of his sinning, had fallen away and had been excommunicated from the Church. He said to me: "I want to bear you this testimony that the last few years have been a pretty rugged road. When I received the pronouncement of the court that excommunicated me from the Church, it was just as though someone had turned off the light to my soul. I was left in complete darkness from that time forward."

PURE IN HEART SEE GOD

In the Master's Sermon on the Mount, he made another very expressive declaration when he said:

Blessed are the pure in heart: for they shall see God. (*Ibid.*, 8.)

You will remember that in his lifetime there were some who saw him only as the son of the carpenter. There were some who said that because of his words he was drunken with strong wine—that he was a winebibber. There were some who even thought him to be possessed of devils. Only those who were the pure in heart saw him as the Son of God.

So it is today. There are some who look upon the leaders of this Church and God's anointed as men who are possessed of selfish motives. By them the words of our leaders are always twisted to try to bring a snare to the work of the Lord. Mark well those who speak evil of the Lord's anointed for they speak from impure hearts. Only the "pure in heart" see the "God" or the divine in man and accept our leaders and accept them as prophets of the Living God.

The testimonies of our leaders, in this connection, have been very significant to me. I remember hearing President Grant on several occasions say:

Whenever certain individuals who are not living good lives, begin to compliment me and to speak well of me, I say to myself, "Heber J. Grant, what's the matter with you; you must not be doing your duty, or this kind of person wouldn't feel so kindly toward you."

I remember the prophetic pronouncement that was made from this stand by President George Albert Smith eighteen months ago when he said:

Many have belittled Joseph Smith, and those who have will be forgotten in the remains of mother earth and the odor of their infamy will be ever with them, but honor, majesty, and fidelity to God attached to Joseph Smith's name and exemplified by him will never die.

I wish that statement could be heard to all the ends of the earth.

CRITICS SPIRITUALLY SICK

I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left this Church ever prospered as an influence in his community thereafter.

It is well that we remember today that statement of the prophet of old which was sung so beautifully as the words of the Master by the choir today. It was the Prophet Isaiah who said:

... Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (Isaiah 57:19-21.)

Brothers and sisters, my prayer is for all of us, that we may so live, that when our time comes, we may not be afraid to die, and that when we die, we may look confidently forward to a life, an eternal life, in the presence of the Lord Jesus Christ in the celestial kingdom, and I pray it humbly, in his name. Amen.

The Choir and congregation sang the hymn: "O Ye Mountains High."

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

As I stand here this morning, my brethren and sisters, it is with a heart full of gratitude for the privilege of attending this conference. There is something stimulating in meeting with the Latter-day Saints. There isn't any place in all the world where one may be built up in his faith as in the service of our Heavenly Father.

PHILOSOPHIES OF MEN

There are many philosophies and concepts that have been advanced to bring comfort and cheer in this sorrowing world. They all have their place, and much good has come therefrom. Someone was kind enough to hand me a few lines, the lines of a bit of philosophy that I think are attributed to Plato, which runs something like this:

God is love, but God is eternal, therefore love is eternal. But unless there is something to love, there can be no love; therefore, that which we love must be eternal because of the first proposition that God and love are eternal. Therefore we are eternal.

These lines, doubtless prompted the lines of Wordsworth wherein he wrote:

Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

(Wordsworth, "Intimations of Immortality.")

All of these, beautiful in very deed!

STRENGTH AND POWER OF GOSPEL MESSAGE

But, after all, my brethren and sisters, there is nothing that equals in power and in strength the message of the Lord Jesus Christ. It is a simple thing. God sent his Only Begotten Son as a Savior for the children of men, that he might give to them the gospel whereby they might so live that it would permit them to come back into his presence. Jesus came upon the earth; he taught his message; he lived it; he showed his disciples how to live it; he brought them in very deed glad tidings of great joy. He lived among his disciples for only a few short years, and then was taken by cruel men and

crucified; and on the third day he arose from the tomb. Some of his disciples, anxious to complete the burial service, repaired to the tomb on that beautiful Sabbath morning, there to find, as they thought, that the Master had been taken away, later to learn that he was risen, that he had become the resurrected Lord. Many things in connection with his ministry transcend our power of understanding, but our lack of understanding does not change the fact that he did live and die and was resurrected.

Evidence was given to the disciples of this: He came among them, showed them the wounds in his hands, partook of food with them, and then after a short ministry ascended to heaven with the promise that in the due time of the Lord he would come again. There is not anything, my brethren and sisters, in all the world that equals faith in this divine truth. There is not any comfort that can come to the human heart that equals a conviction of the truth of the message of the Lord Jesus. And to think that we have been made partakers of that, for he has revealed himself again in this day, once more revealing to the world that he lives, that he is the Son of God, that the resurrection from the dead is a reality, that our lives do not end in death, but that we live and will continue to live as immortal spirits until the time shall come when God will call us forth from the grave just as he did Jesus. It is a glorious faith, and I am grateful to join with you this beautiful morning in thanking our Heavenly Father for the blessing of the gospel of Jesus Christ.

May we be worthy of these blessings and be able to order our lives that we may ultimately come back into his presence, I humbly pray in the name of Jesus. Amen.

ELDER FRITZ JOHANNESON

Former Acting President of the Swedish Mission

It is a very humble man who is now standing before you. My family and I just came from Sweden, and I cannot speak good English, but I trust in God that you can understand what I shall say.

When the world war was breaking out it was an experience of great importance in the history of the Church. In the Swedish Mission we had 70 missionaries, and, as you know, they were called home. The local brethren were asked to take charge of the missionary work, which they did with great willingness and humility; and I can say that the Lord was good to us and blessed us and the saints.

In Sweden we did not have to suffer from lack of foodstuffs. We could help the saints in Norway and Finland. Finland also had belonged to the Swedish Mission since it was organized, but now it is a separate mission with President Henry A. Matis as its first president. When President Matis arrived in Finland there were two newly organized branches, one in Helsinki and one in Oboe. I had the

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opportunity to be a missionary in Finland after I was released from my work as acting president in Sweden. When President Benson of the Quorum of the Twelve came to the Swedish and Finnish Missions it was a great event. All of this time Finland was being prepared for the preaching of the gospel, and I saw at that time how much better the work was going forward. The newspapers were very friendly, and they had fine articles on the front pages of their papers. Finland was the first land in the northern countries to which our message could be sent over the radio.

I am very thankful for the opportunity which I have to bear my testimony, which I do now, that I know that God lives; I know that Jesus Christ is His Son. I know that Joseph Smith was a prophet of God. I know that President George Albert Smith is also a prophet of God. It is not very long ago that I was standing in Hamburg and a missionary was giving that message, and from that time I have read the scriptures. I recognized that the message that missionary gave was true, and the time came when I had to repent. I know that we cannot baptize a man or a woman who has not faith and who has not repented. We must always have repentance. I thank my Heavenly Father for the wonderful feeling that I have and for the beautiful messages we have heard at this conference and that we shall hear. I pray that we may accept of these things and so live that our Heavenly Father can accept of us. I do this in the name of Jesus Christ. Amen.

(At President McKay's request, Brother Johanneson then bore a brief testimony in the Swedish language.)

President David O. McKay:

We have just heard from Elder Fritz Johanneson, Acting President of the Swedish Mission during the war, who bore a word of greeting in his native tongue, Swedish.

As a matter of interest, how many present in this audience understood Elder Johanneson when he spoke in Swedish?

(Many hands were raised)

Thank you! A goodly number.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

I feel grateful, brothers and sisters, for this occasion, and for the privilege of worshipping with you, as I do when I travel, week after week, through the stakes of Zion. You are the most wonderful people in the world, and I thank the Lord to be considered worthy to be numbered among you.

AARONIC PRIESTHOOD PAGEANT

During the past week or ten days, we presented in this taber-

nacle the Aaronic Priesthood pageant, *Prepare Ye the Way*. I would like to express, for the Presiding Bishopric of the Church, our appreciation to all those who made the pageant possible: to Sister Evelyn Wood for writing it, Brother Mitchell for preparing the music, Brother Palmer and Brother Lees for directing it, and all who took part therein.

Since witnessing the presentation of it three times, I have thought a great deal of the message that it conveyed. Several of the speakers in this conference have referred to our pre-existent state. I am sure that if the veil were rolled back and we understood today as we did then, the purpose of earth life, and the privileges that were to be ours, we would be a little more attentive to responsibilities which are ours.

In the pageant, when the spirits were about to come to this earth, Father Adam was asked if there would be anyone here at the crossroads to show them the way, and they were told there would be their parents and the priesthood of God. If these two should not fail there would not be much danger or much to worry about our young people, but if the parents fail and the priesthood fails in its duty, then we can hardly expect that these choice spirits of promise will return to the Father and receive the plaudit: "Well done thou good and faithful servant."

Those of you who saw the pageant will remember that when some of the boys dropped out of the priesthood activity and gave their reasons for so doing, one little fellow said: "My father doesn't go to priesthood meeting, and I want to be like my father." Following our presentation of the pageant six years ago, a Relief Society in one of the wards in a testimony meeting was discussing the pageant, and one good sister said: "I took my husband to see the pageant and when that little fellow said: 'My father doesn't go to priesthood meeting, and I want to be like my father,' I felt my husband cringe just like he had been hit with an electric shock. The next Sunday morning when my boy was getting ready for priesthood meeting his father said, 'Wait a minute my boy, I am going with you.' The boy said: 'You don't mean it do you, Dad?' And I got his eye and told him not to say anything about the pageant, and his father went along with him to priesthood meeting."

We have been told as we travel throughout the Church that the greatest deterrent to the success of the Aaronic Priesthood and Latter-day Saint girls program of the Church is the indifference of the parents. It seems almost incredible to believe that such a thing is true.

PARENTS INFLUENCE CHILDREN

Brother Benson, in his beautiful address on the home, told us of the charge the Lord has laid upon the parents in Israel to teach their children faith in the Living God, repentance and baptism, and the laying on of hands, and teach them to pray and to walk up-

rightly before the Lord in all things, with the statement that if they failed in so doing the sin would be upon the heads of the parents. I wish every father and mother in Israel realized what that meant and what it will mean when they give a reckoning for the stewardship that has been theirs to be privileged to be the parents of these chosen spirits who are permitted to come upon the earth in this day and time.

A short time ago one of the leaders in the Aaronic Priesthood in one of our stakes handed me a copy of an article that appeared in a magazine that was published by the Kiwanis Club. I want to read a few excerpts from it:

There is a general opinion that children are bright. In my opinion there is no greater fallacy. They are so dumb that it is a wonder we ever make really useful citizens out of them.

To illustrate, the article says,

I know a fellow, a Kiwanian by the way, who has two small boys. He is a well-educated, cultured gentleman, with a lovely wife and a nice home. Those two boys have been reared with every advantage. This man takes his golf clubs and hikes out to the golf course every Sunday morning of his life, and can you imagine it, those two boys are so dumb that they can't understand why they should be made to go to Sunday School? They think they should be permitted to go fishing or swimming Sunday morning instead of going to church! Nothing their father says to them seems to convince the dumb little creatures that they should spend two hours in church on Sunday morning.

To save time, I will relate one or two more of these comments. The next one is about the father and mother who always preface their meal with a cocktail. They have a son and a daughter in high school who went to a dinner-dance, and the father found out that the children each had a cocktail before dinner. Those two kids were so dumb that when they were called on the carpet by their dad, they couldn't understand why they shouldn't drink cocktails! "I tell you, kids are dumb."

A man who occupied a prominent position in his community, when he was out in the yard and would hit his finger with a hammer or run against a wire clothesline, would make the sky blue with his profanity, and yet when his six-year-old boy called the cat a "damned cat" because it ran across the table, the father promptly spanked him and washed his mouth out with soap, but he was never able to make that dumb kid understand that it was wrong to swear. And there was a mother who did not like to entertain company when she wasn't in the mood, and if someone would call and want to come over to visit her, she would immediately say she had house guests and couldn't receive them, or if they wanted to speak to her on the phone and she wasn't in the mood, she would turn to her little girl and say, "Tell them I am not home." Do you know that dumb little girl lies like Ananias. The mother has done all she can to break her of it, but the child is just a natural born liar!

Let me read another comment on parents:

'Twas a sheep not a lamb
That strayed away in the parable Jesus told,
A grown-up sheep that strayed away
From the ninety and nine in the fold.
And why for the sheep should we seek
And earnestly hope and pray?
Because there is danger when sheep go wrong:
They lead the lambs astray.
Lambs will follow the sheep, you know,
Wherever the sheep may stray.
When sheep go wrong,
It won't take long till the lambs are as wrong as they.
And so with the sheep we earnestly plead
For the sake of the lambs today,
For when the sheep are lost
What a terrible cost
The lambs will have to pay.

—*The Echo*, C. C. Miller

TEACH CHILDREN TO HONOR THE SABBATH

If the fathers and mothers in Israel understood the importance of this they would take their boys and girls with them to Church. No father would ever let a boy of his grow up dishonoring the Sabbath day, working on the Sabbath day when it is work that does not absolutely have to be done. Brigham Young's statement to the Saints when they first entered this valley was that if they worked on the Sabbath day they would lose more during the week than they gained by so doing. And we can't get away from the command of the Lord when he said that we should honor the Sabbath day and keep it holy, and if you fathers think you can work on the Sabbath when you don't have to, you must not be surprised if your boys are just dumb enough to do the same thing when they grow to manhood.

On the other hand what a marvelous thing if we set out with the thought in our minds that no matter what the cost, we will say with the prophet of old:

. . . as for me and my house, we serve the Lord. (Joshua 24:15.)

WORK FOR YOUR CHILDREN'S WELFARE.

Contrasted to what I have just read, I want to tell you about a convert to the Church who came into my office just a few weeks ago. She and her husband came here for the gospel's sake. They had misfortune after they arrived; through sickness and hospital bills they were brought down to where they had to move into a section which was not desirable, and I know, as you do, like the story we used to hear as boys, of the one bad apple that spoils the whole bushel, sometimes something breaks loose that is very undesirable. So this sister came in and said, "Bishop, there are some wicked young people in the locality where I am, and unless some-

thing is done about it, they are going to destroy the virtue of my daughters. And I have come here to see if something can't be done." We have heard the Saints bear testimony that they would give their lives for the testimony that is theirs, and that is marvelous, but I wonder if they would be just as willing to live for the testimony that is theirs as to die for it, so when we find conditions that threaten the virtue and the honor and the integrity of our children we do something about it. This little mother did something about it. We got the bishop and the stake president on the job and she said: "Bishop Richards, if I have to do it, I will protect the virtue of my daughters if I have to purchase a tent and go up here on the foothills and live away from the rest of you." That is the kind of faith that will win and bring the parents out triumphant in watching over their children that have been entrusted to them.

I remember reading in *The Improvement Era* a statement about one of our good Latter-day Saint mothers over in Germany who, when the invading army came in, knowing how they ravished the women, took her two daughters up in the attic of a house almost destroyed by the bombs, and there exposed to the weather, she and the daughters remained for several days, and then when she thought it was safe she came down but left the daughters there for days to protect their virtue. God bless that mother and every mother like her in all the world, who is willing to do all in her power to protect her children against the wickedness of this world.

We have all heard the story about Sister Mary Fielding Smith, the mother of President Joseph F. Smith, who came in from Mill Creek with a load of produce and delivered it to the old tithing office on the block east of here. The good brother in charge, knowing she was a widow and how hard it was for her to get along, hardly had the courage to let her unload that wagon at the tithing office. He said, "Take it home. You need it as much as anyone in the Church." Sister Smith said, "I can't do it. My children must know that we pay our tithing." She knew that lesson must be taught to her children. Has she been rewarded? Her son grew up to become the prophet of the Lord to preside over this great Church.

FAITH OF WIDOW

When I was the bishop of a ward and we were building a meetinghouse, a little German widow came to me one day and said: "Bishop, I haven't received my allotment for the meetinghouse." I said, "No, Sister, and you aren't going to get one. If you will just care for those little children your husband left you with, we will build the meetinghouse." "Ah," she said, "Bishop, but I must be able to point to that meetinghouse and tell my children we have done our part." So I said, "God bless you, Sister, but you will have to say what your part is then," and she gave us a substantial contribution toward that meetinghouse. I have met her

children as I have traveled about from place to place in this Church and have found them active, and I want to tell you she didn't cast her bread upon the water in vain, for as the prophet of old said, "For thou shalt find it after many days."

You remember what Alma did when his son, Alma, didn't walk in the ways of the Lord and went about trying to destroy the Church. He just did not give the Lord any rest about it; he took it to the Lord in mighty prayer until an angel of heaven appeared to his son, Alma, and the sons of Mosiah, and when the angel spake unto Alma and his brethren, he caused the earth to shake. They all engaged in the ministry and labored as missionaries unto the Lamanites, and one by one the sons of Mosiah refused to serve as king over the people, desiring rather that they might continue their ministry among the Lamanites.

And this is Alma's statement after his conversion:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1, 2.)

The greatest sorrow upon the face of this earth is when men and women depart from the ways of the Lord, for truly the prophet hath said:

... the way of transgressors is hard. (Proverbs 13:15.)

PRAY FOR YOUR CHILDREN

Now I want to admonish you to pray for your children, to work for your children, to do all within your power to help save them. God may not always send an angel from heaven, as he did in answer to Alma's prayer, but I want to tell you there are men and women in this Church by the thousands and tens of thousands who are as angels of heaven in the hands of God in helping to show the youth of Zion the way to eternal life.

I want to tell you just how the Lord uses some of these. One of our good brethren, who was president of a high priests quorum, and has since passed away, told me this story himself. He was working for the city. He was driving up Main Street one night and saw a boy in uniform being accosted by a wicked woman. He said: "Something said to me, 'Stop and rescue that boy.' I pulled my car off to the side of the street and went over and took that boy by the arm and said: 'You come and go with me.' The woman said, 'Oh, no you don't, he belongs to me.' " This brother said: "I will turn you over to the police," and she looked down and saw a policeman on the corner and walked away. He took that boy, sobered him up and put him in a hotel. The boy said he had never lost his virtue and said, "I don't know why I found myself in this condition." He gave the boy his name, and the boy wrote to his

mother back in Virginia, and after a few days this good brother received a letter from that boy's mother, reading something like this: "I don't know why you stopped your auto and rescued my boy, save that I prayed to God that night, for him, as I had never done before, and the Lord used you as an instrument to rescue my boy."

Now if there were time I could tell you how the Lord uses these bishops and these advisers in the Aaronic Priesthood and in the Latter-day Saint girls program and the teachers in the auxiliaries of this Church in order to help the parents. So, in the words of the pageant, there are the parents at the crossroads, and the great organization of the priesthood of this Church to show youth the way.

God help both to use all their power for the salvation of our boys and our girls, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Edgar B. Brossard of the Washington Stake has recently been over in Europe on official business and had an opportunity to visit some of our missions there. We should like to hear a few words from President Brossard.

ELDER EDGAR B. BROSSARD

President of the Washington Stake

Brothers and sisters, I am very pleased with this opportunity of attending conference. It is an inspiration to me as it is to all of us to be present in these sessions and to acknowledge the Spirit of our Father in Heaven which attends those who address us, and to listen to the sweet and inspiring music that comes from our choir.

In Europe this summer I was privileged to visit the place where I performed a mission and lived thirty-three years ago. I went to France and Paris and then to Geneva, from there to Berlin, across to London, to Belfast, Ireland and back to the United States. The work in Europe is going forward. The missionaries are there again. They are being well received in most places where they can get government consent to stay. The people are receiving them very well. They are listening to the gospel, and the gospel is performing wonders in the lives of the people.

Generally, the conditions in Europe are very unfavorable. People are confused. They are confounded. In some of the countries they walk and work and look as if they did not know where they were going nor how to get there. It is a very discouraging spectacle after one has been acquainted with European conditions in times past and seen the intelligent, active, interesting faces of people—the light that has been in them, and then see it almost

go out, as one finds it generally over Europe today. I contrasted that with our meetings in Geneva, Paris, Lausanne, Neu Chatel, London, Berlin and the eastern branch under the Russian regime in Berlin where I visited the services of the Church. Our people have the gospel; and the encouragement, the purpose of life, the objectives in living that it gives to them are shown in their faces, in their activity and in the way they take hold of things to rebuild, to revive, to maintain life, to establish themselves again. I never was more pleased to be a member of the Church or more proud of my membership in the Church than I was this summer. We saw reactions of the members of the Church to these various divers and discouraging conditions under which they live, and they are trying to rebuild a civilization worth having again. The gospel means something to these people. It has helped them to get on their feet. It has helped them to want to live. It has helped them to go about and try to make conditions that are worth living in. It is the seeing of these conditions which we have been taught would be helpful in actual practice and experience that makes one thoroughly proud of his membership in the Church, humble as his position in it may be. The Lord works in mysterious ways, his wonders to perform. We do not know how, where or when our influence may be felt for good. I often think of the little branches from which many of the stalwarts of the Church come and then think of how they have been active in doing most everything in the Church. In Washington, D. C. some of the most active and most useful persons we have in the whole stake of Zion are people who come from the smallest branches of the Church, where they have had to do almost everything in the Church. And it is that doing of everything, that taking on of the several parts, that has made them grow, made them strong, helped them to understand the principles of the Church, and caused the ministrations that are available to us in the Church to become active in their lives.

I want to bear you my testimony while I stand here, brethren and sisters, that this is the work of the Lord. My testimony of it is sincere, and I am glad I have it and thank God for it, for I believe it is a gift of God; that this work is his work; that he still lives; that he still is at the helm, and his purposes in the earth will be achieved as we have been told here this afternoon. And the whole purpose of the Church will be accomplished in the earth. This is my testimony and my prayer, in the name of Jesus Christ. Amen.

President David O. McKay:

We have five minutes to hear Elder Eugene M. Cannon, one of the returned mission presidents from whom we have not had the opportunity to hear since his return. Brother Cannon returned from Tahiti in 1940, and this is our first opportunity to hear from him.

The speaker to whom you have just listened is President Edgar B. Brossard, President of the Washington Stake and a member of the U. S. Tariff Commission.

ELDER EUGENE M. CANNON

Former President of the Tahitian Mission

I hope that none of you good people are shivering like I am. This is a wonderful privilege that has come to me to stand before this vast concourse of people and look into your faces. It has been nearly seven years since I returned from my mission. You brethren who have not yet given your report do not get discouraged.

When I think of the missionary work that has been done by this Church, I can see that great things have been accomplished by the elders. As mentioned yesterday by Elder Spencer W. Kimball, a great missionary work has been done and can be done amongst the dark-skinned people—the Mexicans, the Indians, and the natives of the Pacific Islands. In the days of the Prophet Joseph Smith and when Brigham Young was president of the Quorum of the Twelve there came into the hearts of the brethren a desire to do missionary work among those peoples, and with that in view they selected four humble elders to go to the South Pacific, presumably to the Sandwich Islands. They engaged passage on a sailing vessel leaving New Bedford, Massachusetts in 1843. They proceeded on their way, and having run out of foodstuffs and water, they went ashore after six months of travel. And having rounded the Horn they came up into the Pacific and stopped at the little island of Tubuai in the Society group. The elders went ashore, and the natives were so glad and happy to have missionaries come amongst them that they received them with open arms. The elders built up branches of the Church on those islands and did a great work. It was not long after they had established these branches of the Church that persecution came upon them. The elders were finally banished from the midst of the people, but the natives continued their faithful duties, and I have often thought since then where could we go to any branch of the Church, to any stake of Zion, having been left for 40 years without white elders from Zion and find that they had continued their organizations of the Church. They continued holding their meetings, their quarterly conferences, their fast meetings, their advancements in the priesthood, all during this time of 40 years when there were no white elders from Zion to encourage them and to cause them to be active in the Church as they were in the days when the elders were there. Great credit is due them. They are a people that we can learn to love, whom we do love, wonderfully gifted in many ways. One's heart goes out to them when he visits with them and partakes of their hospitality.

May the blessings of our Heavenly Father continue with us in this conference. May we be impressed with the good works of these people. I bring to you, even at this late date, the expression of love and good feeling of those wonderful people and assure you that the sustaining power of our Heavenly Father is amongst them. May God bless them and us, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

You have just listened to President Eugene M. Cannon, formerly president of the Tahitian Mission.

The Choir will now sing "Still, Still With Thee"—(Shelley).

The closing prayer will be offered by President Lincoln F. Hanks of the Salt Lake Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over the radio stations already announced.

The singing for this session of the Conference has been by members of the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

This afternoon the audience will be in their seats, please, not later than ten minutes before the hour of beginning.

After the singing by the Choir, the benediction will be offered by President Lincoln F. Hanks of the Salt Lake Stake.

The Choir sang "Still, Still With Thee"—(Shelley).

Elder Lincoln F. Hanks, President of the Salt Lake Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced at 2 o'clock p.m., Saturday, October 4, 1947.

President George Albert Smith presided and conducted the services of this session.

President George Albert Smith:

This is the fourth session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand all the General Authorities of the Church, except Elder Alma Sonne, who is presiding over the European Mission, and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

The Choir singing for this session will be furnished by mem-

bers of the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the choir singing "How Beautiful Upon the Mountains"—(Harker).

The opening prayer will be offered by President J. Ephraim Wahlquist of the Cottonwood Stake, Murray, Utah.

Singing by the Choir: "How Beautiful Upon the Mountains"—(Harker).

The invocation was offered by President Ephraim Wahlquist of the Cottonwood Stake.

President George Albert Smith:

I can see about a hundred seats that are vacant in the body of the house and in the gallery, that is, they will be vacant if you will move over just a little closer and let a hundred of the people who are standing sit down. We suggest that the ushers assist in this matter.

Elder Jorgen Hyllsted will now sing "Now Heaven in Fullest Glory Shown"—(Haydn), after which Elder Matthew Cowley, of the Quorum of the Twelve, will speak to us.

Elder Jorgen Hyllsted sang a solo: "Now Heaven in Fullest Glory Shown"—(Haydn).

President George Albert Smith:

Our first speaker this afternoon will be Elder Matthew Cowley of the Quorum of the Twelve. Elder Cowley has recently returned from visiting the missions of the South Seas.

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

My brothers and sisters, with all my heart I believe in the gospel of Jesus Christ as the power of God unto salvation, both spiritually and temporally. The testimonies I have heard in this conference have carried conviction into my heart that this gospel is true.

CHURCH BRINGS SALVATION

I know that had we lived in the days of the Master and had we observed him at work, we would have seen him placing in his organization apostles, prophets, teachers, evangelists, high priests, seventies, elders, priests, teachers and deacons. I know that had we heard his disciples bear their message we would have heard them all say that this organization set up by the Son of God is the organization through which the children of God would receive salvation. Had we lived a little longer, had our lives been extended for two or three centuries, we would have observed that this organi-

zation set up by the Master had practically disappeared as it had been set up, and yet we would have known, had we studied the words, that there would come a day and a dispensation when there would be a restoration of all things spoken by the mouths of the prophets, when the fulness of the gospel would be brought by one coming through the midst of heaven to the children of God upon the earth.

Now that we live in a dispensation known as the dispensation of the fulness of times, we are blessed and privileged to see an organization with apostles, prophets, teachers, evangelists, quorums of the priesthood, the same agency, the same organization in all of its departments as was set up by Christ our Lord, as his organization, and we are blessed in knowing that it bears his name, the Church of Jesus Christ of Latter-day Saints.

GRATITUDE FOR FAITH OF TEACHERS

I have been thrilled by the testimonies which have been borne here. I thank God, my brothers and sisters, for the testimonies of men like Brother Oscar Kirkham and Brother Levi Edgar Young. These men were my teachers when I was struggling for an education in high school and in the university. I thank God that they touched my life with their testimony of the gospel more than they did with the instructions they had to give me as teachers of an educational institution. And as I look into the faces of the great educators who sit before me, who have in their charge thousands of our young people at this time, I am glad to know that they are men who know that in any field of science there has not been discovered, and they know that there will never be discovered, anything that will replace religion as the savior of the human family.

It is regrettable that we have in our institutions of learning, my brothers and sisters, some who would try to destroy the simple faith of our children which they have acquired at the knees of their parents and in the auxiliary organizations of the Church. You know and I know that there is no power under heaven in this day which will bring peace to the human heart and peace to the nations of the earth outside and beyond this simple faith in God our Father and in the efficacy of the gospel of Jesus Christ to regenerate the children of God here upon the earth.

You men who are at the head of these great institutions, some of which do not permit the teaching of religion although they do permit the teaching of everything and anything that will destroy faith in God, you have a great responsibility. It is your responsibility to touch the lives of your many students outside of the classroom as my life has been touched by men such as these I have mentioned.

BLESSINGS OF TEMPLE WORK

As President Smith has said, I have recently returned from a visit to the islands of the sea. It does me good to get down there

among those great people, simple people with a simple faith in God. And I am reminded as I stand here that beyond this building there stands a temple of God and that down in those islands of the sea, many of them thousands of miles away from these great temples, there are hundreds and thousands of people who are trying to come over to these temples and receive their blessings. You know the promise that the Master made as he hanged upon the cross, one of the most beautiful and considerate of all his promises, a promise made to a sinner when he said to him: "Today thou shalt be with me in paradise."

We know where that promise is today. Brothers and sisters, our people in the islands of the sea, our people in the missions of Europe, know where that promise is. "Today thou shalt be with me in paradise." And how they long to come to participate in the blessings of that promise, how they long to come to the Hawaiian Temple and go in there, as it were, into paradise, to reach back into their ancestry and say, "Today thou shalt be with me; today I will bring you into a knowledge and an appreciation of the power of the gospel of Jesus Christ."

I have vividly in my recollection the last party of Maoris to come from New Zealand to the Hawaiian Temple, back in 1938. I see them now as they gathered together. President Smith was there, I think, at that time. As they gathered together in Auckland ready to embark, they had their tickets, return tickets. They had no money in their pockets. They carried with them their boxes of food, and they carried their blankets so that they could be fed and warm when they arrived at the temple. Everything they owned was consecrated to the reception of that great blessing, and they went with joy in their hearts. They traveled steerage on the ship, but they were happy, and they returned with a testimony in their hearts that Christ meant what he said when he said to the thief: "Today thou shalt be with me in paradise."

SALVATION FOR THE DEAD

Where is that promise, brothers and sisters, outside of the Church of Jesus Christ of Latter-day Saints? As I go about the islands of the sea, I learn that Christianity has only been among those natives a little more than a hundred years. Where is the salvation for the ancestors of those people, the children of Israel, Nephites, who lived prior to one hundred years ago in that vast expanse of ocean on those islands? Where, outside of the Church of Jesus Christ of Latter-day Saints, is there salvation for the Polynesians of the Pacific who lived prior to the year 1840 in those islands?

Someone has said a bridge has no use unless it reaches both banks. We have the bridge, brothers and sisters, extending from one bank over to the other. You who work in the temples of God cross over that bridge from day to day, and you know that there is no other organization on this earth which has a bridge extend-

ing from one bank over to the other so that they can walk across and reach back beyond the year 1840 or 1740, or whatever the year may be, and bring across that bridge those great and noble souls who are our ancestors, the children of God.

God grant that we may have in our hearts the spirit of reaching back into the years and bringing out our people from that place where they are now confined. God grant that we may go into Potter's Field and bring out those broken pieces of clay and join them together into beautiful lives, that they may join with us in the great plan of salvation and exaltation in the kingdom of God. We cannot be saved without our dead, and our dead cannot be saved without us.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. (*John 5: 28-29; 14:6.*)

GATHERING OF GENEALOGIES

That is God's will that all his children who have lived in every day and age and dispensation of time shall come to the Father by his Son; therefore, let us cross the bridge and take the gospel of the Son to our ancestors. Let us study our genealogy. Let us get the names together. Let us not neglect this great and important work, and I know it is important because when I see our people in the islands of the sea writing their names down, gathering their genealogy and trying to get those names over to the temple, trying to get there themselves, I know that within their hearts they know that they are the children of God; they know that their ancestors were the children of God; and no Polynesian islander would want to be saved without his great and noble ancestors.

God grant that we may turn some attention, brothers and sisters, to the work for those who live on, on the other side of the bridge. Let us cross the bridge over to them.

TESTIMONY CONCERNING BRETHREN

I know as I stand here that God lives, that he has not forgotten his children upon the earth. I only wish that you people could have your lives touched as intimately as I have had my life touched during these brief two years I have been associated in the councils of these great and good men. Do not anyone ever say that any man who belongs to the councils of this Church has ever come into the councils because he needs or he wants monetary remuneration or because he wants wealth. If there is any man who is opposed to the welfare plan and program of this Church, I would like to have an argument with him if he thinks the brethren who sit here on this stand are not living on the welfare program, are not giving up much of this world's goods, its luxuries and its wealth by accepting the call.

Follow me, and I will make you fishers of men. (Matt. 4:19.)

God bless us all with the spirit of the gospel of Jesus Christ. God bless you men who are educators, you men who sit before me who stand at the heads of political organizations and occupy high government offices, that you may ever realize that there is no salvation outside of the plan of true religion, that there is nothing in political science or in physical science, or in any other science, that will replace the simple gospel of Jesus Christ as the power of God for the salvation of his children.

God bless us all, I pray in the name of Jesus Christ. Amen.

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

My dear brothers and sisters, and I do regard you as my brothers and sisters, I feel very humble and very frightened in looking into the faces of this great congregation in this, the tabernacle of the Lord. I have sincerely prayed that the Lord would bless me while I occupy this position that I may say some words of meaning, of encouragement, that I may be directed by the Holy Spirit in whatever I say. I sincerely trust that the Lord will bless you that you may meditate during the conference, that you may worship and that you may feel his holy influence.

We come here to worship and to bear testimony and to partake of the Spirit of the Lord, so that we can discharge our duties more faithfully and so that we can live according to his plan. The choir today has touched our souls with beautiful music, and I am sure we are grateful to this organization.

TABERNACLE CHOIR

A year ago I had occasion to go to Mexico City with a businessman of the East. We discussed religion pro and con, and then I asked him what faith he belonged to, and he answered me humbly that he belonged to the religion of the Salt Lake Tabernacle Choir. That was his religion. Well, I am sure they touch the hearts of men each week, and I am sure they mellow their souls. As you probably know, they leave this coming week for San Bernardino to participate in a centennial pageant there. They will broadcast next Sunday to the world from San Bernardino.

One cannot teach the gospel of the Lord Jesus Christ without the Spirit of the Lord. I am convinced of that. One cannot be taught the gospel of the Lord Jesus Christ without the Spirit of the Lord. I am convinced of that. One cannot teach, nor one cannot be taught, without that sweet Spirit.

I am grateful for my membership in the Lord's Church. I have learned to love men as I did not think I ever knew how to love men.

These men that I have become associated with, and particularly the Presiding Bishopric and the other brethren, are the finest men in all the world. I humbly pray to God that he will bless me that I may measure up to the responsibility and the confidence of these men and of you, my brethren and sisters.

A TRIBUTE TO CHURCH OFFICIALS

As I go from stake conference to stake conference and meet new stake presidents every week, I meet equally fine men, men who are devoted to the Church, men who would give their all in the service of the Lord, if they were asked to. We come to you as strangers, and you take care of us, see that we are properly housed, and your wives are so good to feed us and look after us. You extend to us your kindness and your courtesies, and as we kneel down with you in your family prayers, our hearts are touched, and we are inspired by the great devotion of you men holding those responsible positions.

A VISIT TO THE SACRED GROVE

Brother [Albert E.] Bowen and others have referred to the Prophet Joseph as one of the most important influences in the lives of all of us. A week ago I had an opportunity to walk into the Sacred Grove, the place where that young man, Joseph, walked and prayed to the Lord to help him. One cannot walk into that grove without feeling that spirit of reverence, that spirit of sacredness, the only spot, if my memory serves me right, where God and his son Jesus Christ both appeared at the same time, at the same place, and they spoke to that boy. Oh, that is a fact! You cannot go into the grove but what you feel that influence. It is different from any other wooded grove in all the world, because it is a sacred place and a hallowed spot. That grove is right behind the house where his father and mother lived and where Joseph lived as a boy; and right down the road a little way—you who have not been there—is that other sacred spot, the Hill Cumorah, where the angel of the Lord appeared to that boy, not once, but in four consecutive years, before he delivered to him the golden plates, and from them came the Book of Mormon. That boy did not write that book. Then he sealed that testimony by giving his life. How much more evidence do we need? Surely the world must accept that as truth. And it would be well if we would stimulate that belief in the hearts and souls of our young people. If they can only feel that influence, that one feels when he is there, they would need never to doubt nor would they need ever to worry.

Before I left the grove, I asked those that were with me if I could remain a little while. Then I knelt down before my Father in heaven by that big tree, and I tried to pour out my heart to him as I had never tried before. I bear you my testimony that the in-

fluence of the Lord is there, that all of that is true. I did not intend to say that, but the Sacred Grove and the recent memory of it were fresh in my mind.

THE YOUTH OF THE CHURCH

I would like to say just a word more with reference to the young people of the Church. We your fathers and mothers and your elders, love you deeply. I do not know whether the young people of the Church can understand that we love them so much, or whether they will be able to understand it or not until they have children of their own, but at least we want them to know that our entire love goes out to them. We are concerned about them because we know some of the pitfalls of life, and we know some of the experiences of the social trends. We know some of the teachings that are contrary to the teachings of the Church. We know some of the articles that they read, and we know the speeded highway and the high-powered automobiles, and that is why we are worried about them, because we love our children so much. And I would say to the young people of the Church, stay close to your parents. You boys of the Church, if I could only touch your hearts to urge you to tell your dads everything that goes on in your lives. I feel sorry for a young man who cannot tell his dad everything. And I feel sorry for a young girl who cannot tell her mother everything. We know you will make mistakes, sometimes, but we will love you just the same, and we hope that we can instil confidence in you, that you will come and confide in us. If we expect to share your joys, we must expect to share your sorrows and your mistakes and your problems.

Recently there appeared an article in a popular magazine on the subject of Mormonism, and one of the references in that magazine was to the effect that the young people of the Church are sliding back or slipping away. That I do not believe. And in behalf of the young people of the Church, I feel that I can deny that statement. When I hear young people in the conferences bear their testimonies, they are brilliant; they are serious; and they want to live close to the Lord.

I heard a great man say a few years ago when he placed his hands upon the head of a bishop to bless him, that some of the choicest spirits that had ever been born into the world were the young people of the Church today. I am sure the writer of that article would not understand that we have four thousand choice young men and women out in the world today, paying their own expenses, gladly, to proclaim the gospel and share their testimony and their faith with those who are less fortunate. And if it need be and the Church would call upon volunteers from young men and women, it could possibly raise hundreds of thousands of missionaries to go into the world on twenty-four hours' notice.

Oh, we realize that the young people may make mistakes. Most

of us have made mistakes in our lives. But may we also realize that those same young people, if they will only stay close to the Lord, the Lord will forgive his people for mistakes. I think if a father and a mother are so far away from their young people that their young people will not come to them and tell them about their problems, then there is something wrong between father and son and mother and daughter.

May the young people of this Church stay close to their Father in heaven and may time prove that the writer of that article, stating that the young people are sliding back, will be disproved without question.

STAY CLOSE TO THE LORD

I can bear testimony to the young people of the Church that the Lord will help you in all of your problems, in all of your mistakes, in all of your joys and satisfactions if you will only let him. May we humbly pray to the Lord and be so diligent that we may stay in close communion with the Spirit of the Lord and so live that the Lord can easily manifest himself unto us, so that he can feel our humility and so that we can feel his Spirit, then we can humbly say, "Speak, Lord, for thy servant heareth."

May that be our happy lot. May we truly love one another, realizing that there are thousands of men who are less fortunate than we, that we may give of ourselves and our means and our energy for those who are less fortunate. May God bless us that we may stay close to him under all conditions, I humbly pray, in the name of the Lord Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, I need an interest in your faith and prayers if the few moments I occupy your time shall be spent to any profit, and I pray that the Spirit of God will direct the testimony which I may offer to you this afternoon, for I stand before you in firm belief and with the knowledge that we represent God our Heavenly Father; that we are carrying on his work in the hope that we who have this responsibility shall be a blessing and a comfort to his people.

PIONEER STANDARDS AND IDEALS

Since President Smith began the conference by referring to the fact that this is a centennial year, recounting some of the accomplishments of the Church during the century that has passed since we arrived in this valley, I have been thinking a little about that myself. I wonder how nearly we of this day live the ideals and the standards of our grandfathers and our grandmothers who came into this valley, some of whom moved on into other parts of this state and the ad-

joining states. Their ideals were high and lofty. They had noble purpose in coming here because they had the testimony that the gospel had been restored, and they believed that their life, though it should all be one in sacrifice, should be dedicated to the promulgation of that great truth, and the development of the Church which has the responsibility of carrying that into effect.

Both of my grandfathers came here at a very early date and from here both of them moved south to St. George. I have been reading a little lately about St. George and its development. Those people carried in their hearts the same ideals, and they undertook the same problems, acquitting themselves wonderfully well.

FOUNDING OF ST. GEORGE

I believe that St. George is one of the very few cities of the country which was founded deliberately with a specially selected group of men and women. Every family that was called to that settlement was headed by a man of some special attainment, and he was called for a very special purpose. Under the wise direction that they had, they made a wonderful development.

They arrived in St. George in December, and it was an inhospitable place. They were hardly located until they began to think about public buildings for their use. Before any of them had homes in which to live, they began to think of the education of their children and the erection of schoolhouses, and then the next thought was for a suitable place in which to worship God, so they proceeded to build a tabernacle. You can realize that going as they did in the dead of winter they had no opportunity to raise crops to sustain themselves, and some of them were hard put to carry on. But the Church realized that and came to their rescue in this way, that they fostered the development of these public buildings so that those capable men would have something to do to earn their way. Much of that work was done as outright donations to the cause, but some of it was done in the spirit of our present welfare work. It was an early illustration of the purpose and program that we are trying to carry out today, and it required sacrifice, sacrifice of a high quality.

GENEROSITY EXHIBITED

When I think of it, I think of the good old brother who lived in Washington, a few miles from St. George. When the time came to put the glass into the tabernacle, I believe it was, there was no money with which to buy it. It had to be procured in California. Men with their teams were ready to go and get it, but there was no money available, and this good brother had recently received from England a thousand dollars, and a thousand dollars in those days was a fortune. He slept on that a night or two and thought it over, then one morning he arose and walked the distance from Washington City to St. George and put that thousand dollars into the hands of the brethren. The

teams went off to California and brought back the glass and other supplies that were necessary. Thus the building was completed.

I wonder how many of us today, if we were faced with that same problem, would have the courage, with an outlook such as he had, to do the thing he did. It was a noble gesture, a wonderful thing. And why do you think he did it? Do you think he had any idea that in making that contribution the brethren would look at him and maybe make him a bishop or something of that sort? Not in the world. It was sheer devotion to the work of the Lord that prompted him to do it. Can we do it today? That was one of the high and lofty ideals of those pioneer grandfathers of ours.

SPIRIT OF INDEPENDENCE

Then they had other desires and other ideals, and one of them was that every man among them should sustain himself by his own labor as long as he could and in that spirit all the work of the development of that very difficult section was done. Many times the river had to be conquered. It was conquered in that same spirit that men should provide for themselves the means of their support, and I believe today that most of them have that same ideal down there, the spirit of independence. I would that every man and woman in this Church should have deep in his heart the pride in accomplishment that would force him to sustain himself as long as he has the power within him to do it!

I grant you that unfortunate people must be taken care of by the rest of us who are more fortunate, but I still feel, as I have said before, that every able-bodied man, or a woman for that matter, who can sustain himself should do it as long as he has that power, that he may be useful in his community.

In those days when a man said, "I will do it," he did it. That was the genius of the Church, that a man's word was as good as his bond. In those days we had little cause for recourse to the courts of the land, because such disagreements as developed were settled between the brethren before the presiding officers of the Church.

MEASURING UP TO LOFTY IDEALS

Do we still have that high and lofty ideal of honesty, of integrity, that when we say, "We will," it is an accomplished fact? Some of us come to feel that unless the other man happens to get our signature to a written document we are not under obligation. But, brethren, a document with a signature on is just evidence, and our word is the thing that counts, and if we would honor our pioneer ancestors, we will live our obligations as they did. We will be honest; we will be true; and we will be devoted; we will be generous with what comes into our hands, realizing that anything that we may attain is through the grace and mercy of God. We will be humble, and we will realize that in our hearts there is no place for pride. The proud man, in my estimation, is always looking in the

wrong direction. He is looking perhaps, behind him at unfortunate people, but if he looked before him at his ideals, or at people equally blessed or better, he would find that he is so far behind what he might do that he ought to be humble.

And if we follow our grandfathers we will be prayerful. That is a thing I think that we ought to bear in mind these days, for in our investigations we find that the percentage of our priesthood bearers who are willing to claim that they have regular family prayers in their households is altogether too small. If we could stimulate that thought as we come among you, as your servants, and bring you just a bit closer to God we would feel that our ministry was a success.

FAITH IN YOUTH

Now, like our brother [Thorpe B. Isaacson] who just preceded me, I want to express to you that I have faith also in the young people of today. I have said it to you before, and I have no reason for changing it. I interview many of your sons and daughters before they go into the mission field. I feel their pulse and their spirit and their hearts, and I testify to you that it is a gratifying thing indeed to become acquainted with them before they go into the mission field and then follow through afterwards and find them out there, far from home, in the adverse conditions under which their work must be carried on, still faithful and growing in power and influence under the Spirit of God. I have faith in them, and I believe if we put our trust in them, and if we teach them properly that they will realize the standards of our grandfathers, the ideals and ambitions that they had in coming to this far-off land, they will measure up to the expectancy that we have of them.

May God grant that we may realize these things and that every man and woman shall go from this conference with a determination in his heart that he will magnify his calling and his opportunities that he may be worthy of the heritage that has come to him from those pioneers, I pray, in Jesus' name. Amen.

President George Albert Smith:

It may be interesting to some of you people to know that Brother Ivins who has just spoken to us has presided over the Mexican people on the north side of the Rio Grande, the Spanish-American Mission. He has also presided in Hawaii. I think it might have been interesting if I had told you where all the rest of these men had been, but it did not occur to me until just now.

The Choir and congregation will now sing:

"How Firm A Foundation"—

Elder J. Spencer Cornwall is conducting. After the singing, President Richard L. Evans, of the First Council of the Seventy, will speak to us. Richard L. Evans is probably better known—his voice

is probably better known—than any man in this part of the world, as he talks to the world, at least a large portion of it, every Sunday from this Tabernacle.

Singing by the Choir and congregation: "How Firm a Foundation."

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I am always awed in the presence of this congregation. I am much more accustomed to seeing these seats empty or only partially filled. For eighteen years I have been in this building almost every week, usually a number of times each week.

I think I have been in this Tabernacle at every hour of the day and night, at one time or another. I love the spirit of it, and I have been well aware of the memory and the achievements and the spirit of those generations of stalwart men and women who have come and gone here. These walls speak great things of the past, and I am as firmly convinced that they speak great things of the future.

BRETHREN WHO HAVE PASSED ON

I have been thinking as I have been sitting here today of those of my brethren with whom I have occupied these seats who are not now with us. Many of them have passed away during my brief association here. Five of my own Council of seven men (including the one whose vacancy I was called to fill) have gone in these years, and a like number of the Quorum of the Twelve. The ranks of the First Presidency and the Presiding Bishopric have also been touched by death during these brief years.

Of course, no one ever quite completely takes the place of anyone else. But able and good men come along and take their own places and make their own contributions in their own way in their own time and generation. I have no fear of a continuing leadership in this Church and a continuing faithful membership, and no fear of the faltering of the oncoming generations, those youth of ours who have been spoken of here already this afternoon.

President Smith did some reminiscing in his opening remarks of yesterday morning, and I would like to continue for a few moments of thinking back and thinking ahead with a few comparative figures.

GROWTH OF CHURCH

It is forty-four years ago, this conference, I believe, since President Smith first came to the Council of the Twelve Apostles. At that time the Church had fifty-one stakes; it now has one hundred sixty-eight. There were only three stakes then in Salt Lake County; there are now twenty-four in Salt Lake County.

Part of what this means is this: Whereas, then, forty-four years ago, there were two hundred and four stake conferences a year, there are now nearly seven hundred of these appointments to be filled by someone—672 to be exact, or 468 more stake conferences to be conducted each year than there were forty-four years ago.

There have been nineteen stakes come into existence since President Smith became President of the Church, these past two years and more. This means that seventy-six stake conferences have been added to the annual schedule of this Church in the past two years, since President Smith's administration began.

There were twenty-one missions when President Smith became a member of the Council of the Twelve. There are forty-four missions today, I believe (unless more have been created in the last day or two.)

This is no longer a small Church. The latest religious census that I have seen, the one recently published in the *Christian Herald*, and in the Associated Press, and elsewhere, indicates that today there are only thirteen religious denominations in the United States larger than this one, out of some two hundred fifty. Only five, exclusive of the merging of two churches, had a greater increase of membership during the most recent period reported, and none of the larger denominations had a greater per capita increase of membership.

INCREASE OF RESPONSIBILITY

Now whatever else this may mean, it means certainly no less than this: that an increasing number of people are going to have to take increasing responsibility in the wards and stakes and missions of this Church.

And it isn't only membership and stake units that have increased, but all of the other problems and their perplexities. It isn't only ordinations and setting apart of officers, but so many, many administrative and personnel problems and all else that pertains to a worldwide operation. Life is not as simple as once it was.

I see the First Presidency in their offices at Church headquarters early and late. I see them there over weekends and on holidays when the building is supposedly closed. They and their associates, the Quorum of the Twelve, their Assistants, the First Council of the Seventy, the Presiding Bishopric, and all the others who labor in this cause are worked to the limit, I can testify to you of my personal knowledge. When they are not in their offices they are traveling or filling other assignments and appointments. Few, indeed, are the days or hours that they have for themselves or for their families. I marvel at what they do; I wonder how they do it.

And I know that you in the wards and stakes are likewise crowded in your lives and are accomplishing beyond what men ordinarily are expected to accomplish. And it is only with the help of the Lord that such things are possible.

ACCEPTING RESPONSIBILITY IN THE CHURCH

The work wouldn't need to be so burdensome to anyone, or at least, not to the extent that it is, if we had a broader base of activity—if everyone who held membership in the Church were carrying his full share of the load.

I was thinking the other night as I witnessed the excellent Aaronic Priesthood pageant which was presented here, and which has been referred to previously in this conference, that some twenty percent of the total priesthood of this Church are members of the Aaronic Priesthood over twenty-one years of age. They are good and able men, and among them is a reservoir of leadership and of service almost as yet untapped.

There are many other sources of untapped leadership and service in this Church. And I plead with all of you, my brethren, who are in positions of responsibility and leadership, in the wards and stakes and the missions, to put your arms around these brethren and sisters who are nominally members but who are not in activity and bring them into service in this Church for their own sakes and for the good of the work. You will bring great blessings to their lives as well as great blessings to the Church if you do so.

Even if it takes longer sometimes to convince a man that he ought to labor in an assignment than it would take to do the assignment yourselves, it will ultimately bear richer fruit if you persuade someone who is relatively inactive to render some service. It is better to have three men do one job each than to have one man do three jobs. The secret of the strength of this Church (in addition to what we know to be its foundational strength, the power and authority and priesthood of God our Father), is the activity of the men and women who give their lives and their means and their devotion and their faith and works.

AVOID GIVING OFFENSE

Referring again to the pageant that was presented, I recall that one of the reasons given why some did not continue in activity was that they had been offended. This is a common cause of complaint, sometimes real and sometimes imagined, sometimes merely a statement of convenience. But whatever it is, I plead with you also, you who are in positions of leadership and who are dealing with other men, to avoid, if you can, giving cause for offense.

And I say to you who feel that you have been offended, this isn't sufficient reason for withdrawing yourself from activity in the Church and kingdom of God.

I know of no perfect men; I know of no man in whom others could not find fault if they were looking for it. But the imperfections of men don't change facts. It doesn't matter who makes a mistake, the gospel of the Lord Jesus Christ is still true. And any man who withdraws himself from activity because he has been offended or because he thinks he has (or because he is afraid he is going to be) is

depriving himself of blessings which have nothing to do whatever with the acts and the imperfections of the men by whom he may think he has been offended.

And I say again, may we earnestly avoid giving offense. I have pleaded in a number of the stakes where I have been, and I plead with you here, that we be as considerate of the feelings of men when we release them from office as we are when we appoint them to office. We wait upon them, and we are solicitous and long-suffering when we are seeking someone to take a position. And then, I am afraid, some of us have sometimes been guilty of dropping men unceremoniously from office when it seemed that for some reason a change would be indicated for the good of the work or for the good of the man, or to give someone else opportunity.

I plead with you to be as considerate of your brethren when you are releasing them as you are when you are persuading them to accept an office, or an obligation. This is but one means of avoiding giving offense, which has been the real or alleged cause of many of our brethren and sisters withdrawing themselves from activity in the Church.

I see that the time is passing very rapidly. It often does so when one is speaking. I am not always so sure it does when one is listening. But I would like to close with just one other thought suggested by a proverb recently recalled by Carl Sandburg: "This old anvil laughs at many broken hammers."

CONFIDENCE IN CHURCH

We do live in a day of much confusion, of much purpose and counter-purpose, and of many theories that beat upon the anvil, of many schemes and organizations and all manner of confused ideas among men, in addition to the fears and forebodings which are so much a part of the daily lives of so many of the people of this world in this day. And it is comforting to know where the old anvil is, and that it is equal to all of the hammers that pound at it, and all of the blows that would break it.

I have no fear for the future of this Church; I have no fear for the future of anyone in this Church who lives as well as he knows how to live. And I pray my Father in heaven, with you, that he will help all of us not merely to be inheritors of the truth, nor possessors of it, but also to use it, to live it, to proclaim it, and to be worthy of the confidence of our children, to be worthy of the confidence of those who look to us for leadership, to be worthy of the blessings of our Father in heaven.

I testify to you of the conviction of my soul as to the truthfulness of those things which are proclaimed here, and have been, and which this Church represents, and I do it in the name of the Lord Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

It is an awe-inspiring sight to stand here and look into the faces of this vast audience. It is in humility that I occupy this position today. I pray to our Father in heaven that his Spirit will attend me.

I desire to direct my remarks this afternoon to the youth of the Church. I, like the brethren who have spoken previously, have a strong faith and admiration and love for the youth of the Church. I know that they have a testimony of the gospel of Jesus Christ and that they will carry on faithfully.

BLESSINGS PROVIDED FOR YOUTH

Youth of the Church, young men and young women, you are the richest people in the world. Some of you may say in your minds that you have no money. I care not whether you have ten cents or a million dollars. Money perishes; but the wealth that you have surpasses anything that you can gain here in this world which is of the world. You are members of the true Church of Jesus Christ and are recipients of the restored gospel of our Lord and Savior. You have the Holy Priesthood after the order of the Son of God. You have at your command all the blessings which come to those who love God and keep his commandments, even the promise of the blessing of eternal life which he says is the greatest gift that he has for man (D. & C. 14:7; 6:7) if you will but serve the Lord your God with all your heart, might, mind, and strength. (Ibid., 4:2; 50:5; 51:19.)

More than a hundred years ago God the Eternal Father and his Only Begotten Son appeared to the Prophet Joseph Smith and opened up the last dispensation of the gospel. Following this great vision a number of heavenly beings appeared to the Prophet Joseph Smith and bestowed upon him all the gifts, blessings, powers, ordinances, and priesthood necessary for the salvation of the human family. It is this priesthood and these gifts and blessings which the youth of the Church today possess.

GOSPEL BRINGS JOY

The gospel of Jesus Christ was given to us in order that we might have joy. In fact,

Adam fell that men might be; and men are, that they might have joy. (II Nephi 2: 25.)

It is God's purpose and will that we might be happy today, tomorrow, next week, a hundred years from now—yes, a million years from now. You may say in your mind, "But we won't live that long." We will live that long. Life is eternal, and the thing that is important to remember is that the way we live today, and the way we live throughout mortality, will determine our happiness throughout eternity, will determine our status forever.

In order to illustrate what I have in mind, I would like to tell an old story. There was once an old dog that went to the meat market and secured a piece of meat. On the road home he had to cross over a bridge that spanned a stream of water. As he reached the middle of that bridge, he looked down into the sparkling water and saw another dog with a piece of meat in his mouth. He became covetous and decided that he would have the meat the other dog possessed. Thereupon he opened his mouth and grabbed after that meat, and as he did so, his meat dropped into the water and floated away. To his sorrow, the old dog found that he was grabbing after a shadow.

SHADOWS OF TRUE HAPPINESS

Youth of the Church, there are many shadows of true happiness that you will be tempted to grab after, and I promise you that if you grab after them, you will be like that old dog. You will find that you have lost the good things that you now possess—happiness, the gospel, and probably eternal life—and you will receive in return only a shadow of true happiness. The things that I have in mind we call sins, all of the sins that we may commit. Remember that Alma, the ancient Nephite prophet, warned us that “wickedness never was happiness.” (Alma 41:10; Helaman 13:38.)

TOBACCO HABIT

There are three or four shadows of true happiness that I would like to point out briefly today. The first one of them is the use of tobacco. Every young man in the Church, and I am sorry to say that today every young woman in the Church also, is tempted and will continue to be tempted to take up the habit of tobacco. In fact your friends may already have taken up this habit. They may say to you: “Come on, take a smoke. It’s smart to smoke. It’s being a good sport to smoke. All important people smoke. Have a good time while you are young, and you can repent when you get old.” In fact they not only make these remarks but also put forth all sorts of other arguments to induce you to use tobacco.

Young people, youth of the Church, it is the devil that is talking through your friends to try to induce you to adopt that evil habit. He wants you to be unhappy. He desires to tear down your spiritual, physical, and mental life and to destroy your chances for a fullness of joy. For these reasons he is putting forth his strongest efforts to try to induce you to take up the tobacco habit.

NICOTINE A DEADLY POISON

Tobacco, as we all know, is very poisonous. It kills the body. In order to illustrate how deadly the poison is in tobacco, I would like to tell a story that took place in my own family when I was just leaving my teens. I had a sister who was at that time thirty-seven years old. She was the mother of seven children. On this occasion

her children had the whooping cough. She went one day with her husband down to the farm, about six or seven miles below town. Upon arriving there her husband found that he had to drive a cow home; and so he brought my sister up to a little store about four miles below town, left her there, and went back on his horse to the farm. When my sister went into the store, the lady back of the counter asked her how her children were getting along with the whooping cough. She replied, "Not very well." Then the lady picked up from the counter a bottle which was about half full of a black substance. The label on the bottle read, "Whooping Cough Medicine." The clerk said to my sister, "This is the best whooping cough medicine that I have ever seen. I don't have any in the store right now, but I can order some for you if you wish me to." Then she laid the bottle down and went to the telephone to call my sister's son for the purpose of having him come down to her store to drive the car and take his mother home.

My sister picked up the bottle, pulled out the cork, smelled the contents of the bottle and then took a taste. She said, "My this is nasty." Then she instantly fell over dead. The doctor was rushed to the scene. Upon examining the contents of the bottle, he declared it to be straight nicotine. He said that nicotine was one of the most deadly poisons that people could take and that the one swallow that my sister had taken had gone directly to her brain and had suddenly killed her.

Young people, that is the deadly poison that we take into our bodies when we smoke or chew tobacco.

Tobacco not only kills the body, but it kills the spirit—it kills spirituality. It is incompatible for a man holding the Holy Priesthood of God to use tobacco and to study the Bible or to use tobacco and to keep up his Church activities. Usually when he picks up the habit of tobacco he lays down the Holy Scriptures, he decreases his Church activities, and he becomes to a certain extent spiritually dead, which is the worst death that we can die.

God has given us the commandment that we should not kill. Youth of the Church, when we take poisons into our bodies knowingly we are to a certain extent breaking this great law.

THE DRINKING HABIT

Another shadow of true happiness which I would like to mention today is more damaging in its effects than is the habit of tobacco. It is the habit of drinking liquor. Elder Joseph F. Merrill has already graphically described the bad effects of alcohol and so I will be very brief on this subject.

It is my honest opinion that the devil has never discovered or invented a tool outside of liquor which is more destructive to the human soul. He has no other tool which can bring human beings down into misery, poverty, and degradation, which can cause corruption, and which can cause people to commit all other kinds of

sins more than by having them use liquor. People when they get drunk are not in their right minds. In other words, they are crazy. While under the influence of liquor, the moral controls of men and women are relaxed, and they commit many sins that they would not otherwise do, such as adultery and murder. I know, youth of the Church, that the devil puts it into the hearts of wicked men to give our lovely girls liquor and get them drunk in order that they might rob them of their virtue.

In referring to alcohol, Robert G. Ingersoll said:

It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy. (Editorial, Church Section, *Deseret News*, September 27, 1947.)

Today I call upon all the youth of the Church to make a resolution that you will never take a smoke. If you already have taken one, that you will never take another one. That you will never take a drop of liquor in any form. If you have already done so, that you will repent and resolve today that as long as you live you will never take another drop of liquor. I promise you that if you will make this resolution and never break it that you will be happy throughout this life and throughout eternity, because you have kept your bodies clean.

SEX IMMORALITY

A third shadow of true happiness I would like to point out is even worse than the other two. It is sex immorality. I firmly believe that there is no sin that human beings commit that causes a loss of happiness, that causes the people to be degraded more completely, that breaks up homes more thoroughly, that ruins love more permanently, that drives out the Spirit of God and causes apostasy from the true Church more definitely than does the sin of sex immorality.

All the way through history the prophets of God have taught the value of virtue. In fact, you and I can still hear the voice of God crying down from Mt. Sinai to Moses,

Thou shalt not commit adultery. (Exodus 20:14.)

Alma, the great Nephite prophet, told his son, Corianton, who had had an illicit association with the harlot Isabel, the following:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

The prophets in the Church of Jesus Christ of Latter-day Saints, the Presidents of the Church from the beginning down to the present time, have declared that our virtue is as valuable to us as is our life, and we should guard our virtue with our life.

More than a hundred years ago the Lord revealed the following to the Prophet Joseph Smith:

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whore-monger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection. . . .

But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life. (D. & C. 63:16-18, 23.)

BODIES ARE TEMPLES OF GOD

Youth of the Church, again I call upon you to make a resolution that you will keep your bodies clean and pure in every respect. Obey all the words that proceedeth forth from the mouth of God, living all the principles of the gospel to the best of your ability in order that you might be happy. Do these things in order that you might have that joy which God wishes you to have. Remember at all times that your bodies are temples of God, as Paul, the ancient apostle, has said:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Corinthians 3:16, 17.)

If we will do all these things as members of the Church of Jesus Christ of Latter-day Saints, most of the youth of the Church in due time will have the privilege of going into the house of the Lord with the one of his or her choice and there be married not only for life but also for all eternity, and the children which are born under that covenant shall be theirs forever. These blessings, however, are predicated on a continuance of righteous living.

BLESSINGS PROMISED TO RIGHTEOUS

When the great judgment day comes, and when all men and women who have been true and faithful in all things stand before the judgment seat of God the Eternal Father and Jesus the Christ to give an account of their actions, words, and thoughts, while in mortality, it shall be said unto them,

Well done my beloved servants, enter ye into your exaltation. Receive your life eternal.

And at that day this great scripture which was given to the Prophet Joseph Smith shall be fulfilled:

. . . and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. [And the Prophet Joseph Smith said that promise meant to have the power to beget spirit children.]

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (D. & C. 132:19-22.)

This is life eternal, my brothers and sisters. This is the exaltation which the gospel of Jesus Christ promises those who love God and keep his commandments.

I humbly pray to our Father in heaven that he will bless the youth of the Church that they might live clean and pure in every way, walking righteously and undefiled before God, that they might receive this great exaltation of life eternal, in the name of Jesus Christ. Amen.

President George Albert Smith:

Lest I forget, I call your attention to the fact that there is a beautiful monument now placed on the north side of the Tabernacle, the monument portraying the coming of the Handcart companies.

When conference commenced I referred to the fact that we had a distinguished visitor with us who is a grandson of Thomas L. Kane. I stand here to say that I know of no one man who more willingly gave of himself and his means for the blessing and the preservation of the membership of the Church of Jesus Christ of Latter-day Saints than did Colonel Thomas L. Kane. About ninety years ago when Johnston's army was on its way here for the avowed purpose of driving our people again, that great man, for he was a great man, without any encouragement, so far as I know, from the membership of the Church, made a long trip and came to this country and was the means of holding back the army until the falsehoods that had been circulated about the Church had been made known, and our people were not compelled again to take to the wilderness.

Brother Frank Evans, who for many years has been prominent among us in various capacities—the President of the Eastern States Mission at one time—I think is as familiar with the story of Thomas L. Kane as any of us, and after ninety years I felt it would be an appropriate thing to have portrayed before us by Brother Evans the life of that great and good man whose grandson is visiting with us at the present time. I hope he feels that he is more than welcome.

Brother Frank Evans.

ELDER FRANK EVANS

My brethren and sisters, I am very sure you appreciate the difficulty of speaking extemporaneously and without previous notice, on matters of history, and particularly so when they center about and reflect the personality of a man whose reputation we hold in the very highest esteem and toward whom we feel the deepest debt of gratitude. I am reassured, however, when I look at faces that I recognize, for I am sensitive to your kindness, good will, and your spirit of charity. I never stop to question the advisability of calling on people without previous notice. I have no criticism of it at all. I think it must be right because the brethren so often do it. I am very grateful for this opportunity and pray that I shall be true to the facts as far as I can recall them.

In the early years of the Church, in what was called the "Eastern Section," a young man who had had some contact with the heads of the Church and whose devotion to the Cause was well known, was given an assignment to go to Washington to discharge some important duties. It was the year 1846. He was not a man of great experience, but evidently a man of courage. He had gone to Washington, and during an interim in which he was waiting for the consummation of some appointments with Federal officials, he decided to magnify the time and go to Philadelphia where there was a Branch of the Church and quite a large number of Saints, and to hold meetings there.

At the same time, there was in that city a young man—24 years of age—a Philadelphian, a man the like of whom this missionary had, perhaps, never met. He was well educated. His background was unusual. His was a family of culture, of refinement, and of achievement. He had a brother, Elisha, who in later years won distinction by northern explorations. This young man had been graduated as a lawyer and was a member of the Bar. He was slight of build, frail of body, brilliant of mind. It is reported by relatives of these brothers that doctors had at times despaired of their ever reaching advanced age.

As this young Philadelphian approached a hall in which a Mormon meeting was being held, he heard a voice, and perhaps attracted by its very earnestness, he took a place in the congregation and listened to a sermon delivered by the missionary of whom I speak. I think it must have been an hour in length. At the close of the meeting the young man walked up and introduced himself as Thomas L. Kane. In response the missionary said, "I am Jesse C. Little." "Mr. Little," said he, "would you have an appointment with me this evening at my father's home?" His father was Judge John K. Kane of the Federal Court of the Eastern District of Pennsylvania. Of course the invitation was accepted, and it is related that their conversation extended over a long period. At its conclusion, another meeting was arranged and the discussion was continued.

It appears that the talk was mainly about the condition of the Church in Nauvoo at that time, for the Saints were just then being driven from their homes, and even those least informed, those who read the dispatches at all, knew of the indignities that were being heaped upon these people. These were the things that appealed to the compassionate nature of Thomas L. Kane. And, examining his background, his ancestry, we find that he was only responding as it was the custom of the Kanes to respond in times of need.

A few days passed and these two young men were in Washington. Mr. Kane was well acquainted there, partly through his father, partly on his own account. He introduced Jesse C. Little to members of the Cabinet and to the Vice-President, the messages were effectively delivered, and the assignment given to Little carried out, and within a short time the two were making their way toward the West.

Not long thereafter Thomas L. Kane looked upon the City of Nauvoo for the first time. In later years he described it as a most beautiful, an entrancing sight as he saw it from the Iowa side of the river. After noting the homes, his eyes wandered to the heights upon which the temple stood, and he described how the building with its spire of white and gold shown in the sunlight. He crossed the river, went into the city, looked into a blacksmith shop with the forge lately warm, but no one there; the carpenter shop with shavings upon the lathe, but no workman to be found; noticed the beautiful gardens in a perfect state of preservation, flowers, shrubs, but no one attending them. He made his way to the temple and was met by ruffians who challenged him and demanded to know what right he had there. Their suspicions allayed, they invited him to come into the temple and displayed to him how they had befouled it and dishonored it, and gloated over the fact. One can imagine how that sensitive, appreciative personality recoiled at these indignities.

Before long he was following the path that had been broken by the fleeing Saints towards the Missouri. Overtaking them, he found them suffering and ill. He gave them succor and put forth his utmost efforts to relieve their misery.

While Thomas L. Kane was with the Saints at the camp of Israel, he fell ill. He was nursed to health by the good women and men, and there he was given a blessing by Father John Smith, great-grandfather of President George Albert Smith. Just a phrase or two from that. Knowing as we now do the hazards that the chosen course of this young man would probably bring upon him, the assurances given him are significant: "Not an hair of thine head shall ever fall by the hand of an enemy." And another: "Thou art appointed to do a great work on the earth," and if you remain true to your course in behalf of this people (or words to that effect), "thy name shall be had in honorable remembrance among the Saints to all generations."

Let us go on now, just passing to say that during the inter-

vening years until the event occurred of which I shall briefly speak, he gave constant attention evidently to the exclusion of everything else, to the welfare of this people. Nearly twelve years later, when all the evil forces seemed to concentrate against the Saints, it was learned that United States troops were moving toward this valley. When Thomas L. Kane learned of this impending threat, he was impelled to do something about it.

And, by the way, it was on the 24th of July, 1857, while the Saints were celebrating in the mountains to the east of us the tenth anniversary of the arrival of the Pioneers in Salt Lake Valley, that Brigham Young and his associates were advised, by three messengers, of this new danger. President Young very quietly withdrew, returned to the city, and then announced the situation to the people—that the United States Army was practically upon our borders.

But winter came on—a very cold and severe winter—and Thomas L. Kane, upon his own initiative but with an apparent conviction in his heart that he could do something about it, with no portfolio, but as a private citizen in the confidence of the administration, made his way to this valley. He knew of but one way to reach it in time and that was to cross Panama, sail up the Pacific upon an itinerant steamer, and then overland to Salt Lake City. At San Bernardino he met some Mormon friends who helped to outfit him there, and by traveling night and day, he soon reached the Valley.

He wrote from Las Vegas to Brigham Young: "The date of my letter will apprise you of my journey hither. That I have made it in six weeks from New York may persuade you that I am on no fool's errand"; and a few days later to Governor Young, "Your friend of old time is now within an hour of your dwelling where he asks for an interview which he has traveled so far to seek." Snow was falling heavily, so that from five to twenty-five feet lay in these canyons between this valley and the army.

Fatigued, he came into the presence of the First Presidency and their associates, and sank into a chair. The frail body had given out. Evidently he was under the impression that he might not survive for he asked for a private interview with President Young and they retired to a small room. They soon emerged but did not disclose what had been said. President Young said: "Friend Thomas, the Lord has sent you here and He will not let you die. No, you cannot die till your work is done. I want to have your name live with the Saints to all eternity. You have done a great work and you will do a greater work still."

He came on an errand of—I hardly know what to call it. I think of it as a perilous journey—I think of it as a response to a great "call." He came against the warnings of his friends in Washington. The President of the United States, who was his friend, expressed concern. He came against the forebodings of his beloved father. So you see the seriousness of it. Judge Kane gave

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him a farewell assurance that "the home welcome in all its cordiality awaits you, whether you fail or succeed. God bless you, dear Tom." And, sad to relate, his father passed away before his son had left this Valley.

The Colonel remained here a few days and then, practically alone, made his way to the army. Trails were sufficiently broken so that he could get through. He went at once to the civil authority, Governor Cumming. Therein was wisdom. He related his story to Governor Cumming who apparently received it with sympathy. Col. Kane then sent word to Col. Johnston that he had arrived in the camp. I hesitate to tell you the distressing things that happened right there because it is a note of so much distress that I will pass it by and simply say that after a very desperate situation had been cleared up, the two men came to an understanding to the effect that Col. Kane should come down Echo Canyon and into this valley accompanied by Governor Cumming (who was to succeed Governor Young) unattended. That was the point—no military escort. And by that time, through the efforts of Col. Kane, the policy of the government toward the whole question had focused upon this point: An order to the army to pass through this valley and disturb and interfere with no one, and to go at least forty miles distant, southwest, and there await further orders.

One writer has called this incident, the work of Col. Kane, the most brilliant episode in American history!

I shall hurry on. May I be pardoned if I take a few more minutes? While in the Eastern States Mission, I received a brief letter from President David O. McKay with a lengthy letter attached written by a man in Australia who had, many years before, served as a missionary in the Eastern States. He told a very interesting story concerning a manuscript in the possession of the Kane family in western Pennsylvania—descendants of Thomas L. Kane. I read his story with conviction. The letter of President McKay said, "Treat this as you see fit," and I felt at once that it was of importance and that I could secure the manuscript. I started the next morning for Erie, Pennsylvania, because I supposed that would be near the point of interest. In my search, I interviewed many of the Kane family, and finally I stopped at a house to inquire for a certain home to which I had been directed, and there stood in the open doorway a man dressed in outing clothes. He beckoned me in, and coming down the path to meet me, gave me such a warm welcome that I received the impression he must have known me. In fact, he soon had all the occupants of the car in his home, and there he pointed out to me a typed document on the table and told me that was the manuscript I was seeking.

This was Mr. E. Kent Kane, who is with us today, a man of very refined character, a man of distinction. He served in the Pennsylvania legislature six years. He is a man of large enterprises, and a man, I have come to believe, of deep religious convictions. It has been our great pleasure to have Mr. Kane with us.

He has attended every session of this conference. As indicating one phase of Mr. Kane's abilities and thought, I have a few lines here—I trust he will pardon me if I read them. He sat down and wrote this out in ten minutes when he was here on a previous visit. He makes reference to Brigham Young, appropriately, for we were close to the hundred year mark when he wrote it and the reference he makes to him is sort of an appeal which I am sure, from his comments, has been satisfied in his mind, because of the esteem in which he holds the successors of President Young:

LET PLENTY NOT BETRAY US, LORD

“Lord, behold our teeming thousands,
 Where once a few by Thee were led.
 Lord, behold all peace around us,
 Where once Thy people bled.
 Lord, behold our fertile farm land,
 Desert once, untouched by plough.
 Lest Thy bounty now confound us,
 Forget not, Lord, Thy people now.
 Lord, once Thou forged for us our leaders,
 Tempered them with trial and storm.
 Zion's Lebanon had cedars
 Shaped by Thee in Thine own form.
 Now we yield to wealth's temptation,
 Sell our all for golden fraud,
 'Twere better that we marched to exile
 Than forget that Thou art God.
 Lord, in each new generation,
 Give us men like those of old,
 Give Thy people another Brigham,
 Guide us, keep us, in Thy fold.
 When we part from those who lead us,
 When their last mission they fulfill,
 Thou who sent Thy Son to save,
 Lord, be with Thy people still.”

I give you what I have said as a very brief and very inadequate introduction to our friend who is visiting with us, Mr. E. Kent Kane. I should like to say more about him but I am sure that you will hear on other occasions more about this grandson of our early friend, Thomas L. Kane.

President George Albert Smith:

I know, brethren and sisters, that you have been edified by this very brief narration of experiences. I thought that inasmuch as so many of you have known of our appreciation of Colonel Kane and the work that he performed when we needed a friend, a few more words of explanation and information would make you that much happier. I am sure that we are delighted to have his grandson with us and to hear also that he was looking for a servant of the Lord when he was hunting for that record book in Pennsylvania. I hope that our brother will enjoy his visit with us here, and I hope

that he will feel that he is in the home of his friends. Personally, I feel that he is just like one of the family, because of the affection that existed between his grandfather and my grandfather.

The members of the Tabernacle Choir will now sing "Fierce Was the Wild Billow"—(Noble).

The closing prayer will be offered by President Albert F. Anderson of the St. Johns Stake, St. Johns, Arizona.

After the closing of this session, we shall stand adjourned until seven o'clock this evening, when, in accordance with the custom of the Church, the general meeting of the Priesthood of the Church will be held. Only the Priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast. The session at ten o'clock tomorrow morning, Sunday, October 5, 1947, will be broadcast just the same as it has been today.

Because the Tabernacle broadcast comes now from 9:30 to 10:00 tomorrow morning, those desiring to attend the broadcast must be in their seats at 9:15 a.m. As the Choir may be rehearsing during the time the audience is gathering, it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The Church of the Air broadcast, on which Elder Mark E. Petersen, of the Quorum of the Twelve, will be the speaker, will begin at 8:00 a.m. Those desiring to attend this broadcast must be in their seats by 7:45 a.m.

The regular session of the Conference will begin at 10:00 a.m.

The choir singing for this day's sessions of the Conference has been by members of the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

By the way, I think we all have reason to be grateful for this wonderful organization who are just in the "pink of condition" to go on a vacation within a few days to San Bernardino, California and celebrate with them the 100th Anniversary of the entrance into that country of the Mormon pioneers. The members of the Choir have done a fine piece of work today as always, and I hope and pray the blessings of the Lord will continue with them and while they are away that they will have one of the best experiences of their lives and return in safety glad that they belong to the Tabernacle Choir.

The Choir sang: "Fierce Was the Wild Billow."

President George Albert Smith:

Requests have come for us to remember people in the prayers of the Conference. It will not be possible to name them, but our brother who offers the prayer will include those who have asked to be prayed for. The closing prayer will now be offered by President Albert F. Anderson of the St. Johns Stake, St. Johns, Arizona.

Elder Albert F. Anderson, President of the St. Johns Stake, offered the benediction.

Conference adjourned until 10 o'clock Sunday morning, October 5, 1947.

THIRD DAY

CHURCH OF THE AIR

The Church of the Air program was presented Sunday morning, October 5, at 8:00 over Radio Station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service. Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

The service commenced by the Choir singing the hymn, "For the Strength of the Hills We Bless Thee, our God, our Father's God," (Stephens).

Following the rendition of this hymn, the Choir sang: "I'm a Pilgrim" (Robertson).

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

In the midst of the continuing international crisis, there is an ever growing feeling that America must do all within her power to preserve herself. Our leading statesmen have publicly declared that we can hope to survive as a free people only if we keep ourselves strong. Generally the references to maintaining the strength of our country pertain only to her military might. But the strength of America cannot be measured by her armaments alone, nor by her industrial power which produces those armaments. The strength of our land must be measured principally in the integrity of our people.

An America with powerful armaments and an unstable citizenry could not be sure of protection. The might of the Maginot Line was no defense for a France which had descended into moral weakness. America, under similar circumstances, would fare no better. Not even the atom bomb will save this land if moral decay is allowed to do its work.

FREEDOM OF RIGHTEOUSNESS

We often speak of our freedoms. There is no freedom like the freedom of righteousness. The penalty of sin is slavery and death. He who is the victim of his own evil conduct is in reality

much more a slave than the cowering subjects of the most dictatorial despot.

If America would remain mighty, she must have the strength of sobriety, of chastity and virtue, of honesty and integrity, and the power of true spirituality. If she would be strong, America must enjoy—in addition to her political freedoms, indeed one might say, as a condition to the perpetuation of her political freedoms—those other freedoms which are as essential to her welfare as any of the liberties listed in the Bill of Rights. Her people must strive for:

- Freedom from unclean practices and unwholesome influences
- Freedom from immorality
- Freedom from intoxication
- Freedom from the evils of divorce
- Freedom from dishonesty in all their relations with each other, including business and labor
- Freedom from delinquency, juvenile or adult, with its accompanying list of crime
- Freedom from selfishness
- Freedom from internal dissensions, subversive activities, rabble rousing, and class hatred
- Freedom from idleness, and doctrines which persuade people that the government owes them a living, or that they can get more and more by doing less and less
- And freedom from the ignorance that so often leads to regrettable practices

FACTORS WEAKENING AMERICA

How far have we gone in the preservation of these freedoms? To what extent have we jeopardized these factors which are so essential to a strong nation?

For one thing, as a people we are afflicted with an element of violence and dishonesty which is sapping our strength. Every five minutes, during 1946, according to the Federal Bureau of Investigation, a serious crime was committed among us. There was one for every seventy-eight persons in the general population.

During that same year Americans spent twice as much money for alcoholic beverages as they did for education, and this year they will spend a comparable amount. Does this tend to national strength?

Also in 1946 there were twenty-seven divorces for every one hundred marriages in the United States. The disruption of so many homes in every state of the Union can have none other than a weakening effect upon our nation. If we may trust the statements of courts dealing with domestic relations, infidelity was a contributing factor in a disquieting number of these instances. Any tendency on the part of Americans to regard lightly their marriage vows is destructive of the moral stability of the nation. Indiscretions arising out of marital disloyalty lead to broken homes and broken hearts and in some cases to lives of shame and disgrace. Furthermore, they promote delinquency among children who thus become the victims of the sins of their own parents, being influenced by

examples set before them by their elders who underestimate the great value and strength of virtue.

Among Latter-day Saint people, whom I have the honor to represent today, we teach a precept given through the Prophet Joseph Smith which reads:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. (D. & C. 42:22.)

What a boon it would be to all humanity if every man were moved by the spirit of this injunction.

INFLUENCE OF HOME LIFE

The strength of the nation is measured in a large degree by the home life of the individual citizens. What makes a home strong? It is character, and good character mean integrity, honesty, morality, the spirit of fair play, self-reliance, and an abiding faith in God. As we speak of the great men in history, we frequently refer to their home life, with a fireside about which the family met, a saintly mother, a period of devotion, the reading of the Sacred Word, a family prayer. Out of such an atmosphere our great men acquired an attitude of self-reliance, an enterprising spirit, a willingness to work, with honesty and integrity as guiding stars, and a due regard for the teachings of the Almighty. Is each American family today contributing in this manner to our national greatness? Are we strengthening the sinews of our country with homes like this, or are we content to settle back into conditions which lead to disruption of these foundation stones of a strong democracy?

THE GOLDEN RULE

Selfishness on the part of certain groups has led to internal dissensions, rabble rousing, and class hatreds, breeding a kind of disunity which is dangerous in the extreme. This type of thing has more than political or economic implications. It presents a serious moral issue—a problem of right and wrong. It has to do with the fundamental character of each person involved, with his honesty, his desire to be fair in his dealings. Are we in America willing to do unto others as we would be done by? Does the Golden Rule mean anything to us when we apply it to our employment, or to our association with others in groups or organizations? The Golden Rule engenders strength; its violation breeds strife and weakness.

That we should work for what we get is a divine principle. When the Lord placed Adam, the first man in the earth, he commanded him to work for his living, to earn his bread by the sweat of his brow. On Mount Sinai the Lord commanded men to labor. Philosophies which tend to cheapen the doctrine that men should work for their sustenance detract from the stability of the nation. They also have a moral effect upon the individual, robbing him of his self-respect, and undermining his character.

RELIGION THE SOURCE OF VIRTUES

Political freedom means little; in fact it cannot permanently endure, without the strength of morality and integrity. It was George Washington who said that morality is a necessary spring of popular government. Yet, as Washington also reminds us, national morality cannot prevail in the exclusion of the principles of religion.

To be strong, America must possess those fundamental virtues, but to acquire and hold them, she must turn to their source—religion.

In this hour of danger, can we afford to overlook our greatest Benefactor, who is truly the Author of freedom as well as of religious faith? Can we forget that freedom is one of the fruits of religion, and that if we give up our faith we must expect also to lose the fruits of faith? Let us remember too, that faith in God is inseparably connected with sincere repentance from sin, and that as a people, to enjoy the fruits of faith—including continued freedom—we must live in keeping with the principles of revealed religion.

With our political strength so dependent upon our moral power, and that in turn resting upon our religious devotion, will we exercise sufficient faith to abandon those practices which are destructive of good character, and which tend to weaken us as a nation?

To receive blessings from God, we must be sincere in our devotion, and consistent in our faithfulness. We must choose whom we will follow, keeping in mind that we cannot serve two masters at the same time and be loyal to both. There is no place for hypocrisy before the Lord.

AMERICA'S NEED FOR GOD

In this hour of peril, with devotion and sincere purpose, we as a people must turn to God, learn of his ways, and walk in his paths. Then shall we know that obedience to revealed religion can make us strong.

A truly religious person will not dissipate his strength in sin.

But moved by the Holy Spirit in a life of righteousness, he will know the strength of being clean.

He will know the strength of being honest.

He will know the strength of sober thought and action.

He will discover the great strength to be derived through honest, sincere prayer. He will grow in power through observance of the Sabbath day. He will find strength in reverence for the name of the Lord.

He will become acquainted with the moving power of faith—even that faith which can move mountains, or soften the hearts of men, and bring about peace and common understanding.

He will know the strength of being kind as he learns to love his neighbor as himself.

He will know the strength to be derived through work and will learn the divine truth that the idler shall not eat the bread of the laborer.

He will gain strength of character by giving value for value in every transaction, an honest day's work for an honest day's pay in his daily occupation; full weight and undisguised quality at the trading counter, and will do unto others as he would have others do unto him.

He will be strengthened by the assurance that God is a reality—that he lives, and that he protects and prospers those who worship him sincerely.

America needs both strength and a continuation of liberty, and she may have them if she will but serve the Lord. If, as a nation, we so live, every American may feel secure in spite of world chaos, and may say with confidence in the words of David,

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1.)

Selection by the Choir: "Come Dearest Lord"—(Evan Stephens).

The Choir sang the hymn: "Abide With Me," (Monk).

TABERNACLE CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning Tabernacle Choir and Organ broadcast was presented from 9:30 to 10:00.

The large Tabernacle was crowded to capacity long before time to begin the broadcast, people from all over the Church having assembled to listen to this radio program and the Conference service which was to follow. The Assembly Hall immediately south of the Tabernacle was also filled with people, and hundreds of others assembled on the Tabernacle grounds, amplifiers having been installed in the Assembly Hall and on the grounds, that those who were unable to find accommodation in the Tabernacle could listen to the proceedings.

This Tabernacle Choir and Organ broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Richard L. Evans, originated with Station KSL, Salt Lake City and was as follows:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise the Sacred Strain," singing words to end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls as music and the spoken word are heard again from the Crossroads of the West.

At this hour the Columbia Broadcasting System and its affiliated stations continue the 19th year of this broadcast from Temple Square in Salt Lake City.

The Tabernacle choir is conducted by J. Spencer Cornwall, with Alexander Schreiner, Tabernacle organist, and the spoken word by Richard Evans.

First is a song by Cyril Jenkins: "Out of the silence wake me a song—a hymn whose sounds are like shadows soft and dim."—"Out of the Silence."

(Choir sang "Out of the Silence"—Jenkins)

Announcer: Alexander Schreiner presents from Temple Square today a dramatic organ offering by Leon Boellman: "The Toccata in C Minor."

(Organ presented "Toccata in C Minor"—Boellman)

Announcer: We turn now on Temple Square to one of the glorious choruses from Mendelssohn's St. Paul. The text is taken from the 60th chapter of Isaiah: "Arise, shine; for thy light is come . . . behold now total darkness covereth the kingdoms and gross darkness the people, but . . . the glory of the Lord appeareth upon thee."—"Rise! Up! Arise!"

(Choir sang "Rise! Up! Arise!"—Mendelssohn)

Announcer: We turn now to the quiet thoughts of closing day recalled by a thoughtful theme: "Berceuse" by Arensky.

(Organ presented "Berceuse"—Arensky)

Announcer: There is an idea that has grown up among us, perhaps best expressed by the phrase: "Moderation in all things." "Moderation" is a very good word, and is associated with many virtues and much wisdom. Indeed, it is so good a word that we may be led to believe that "moderation" is always a virtue, that anything "in moderation" is good. Certainly moderation is always to be preferred to "excess." And, of course, we know that both "moderation" and "excess" are usually relative terms which vary according to people and circumstances. But in determining what is moderate and what is excessive we should always remember this: That there are many things which are excessive even "in moderation." There are some things in life which even to touch is an excess. For example: What about stealing in moderation? What about lying in moderation? What about immorality in moderation? What about cruelty in moderation? What about dishonor in moderation? What about murder in moderation? In another category: What about cancer in moderation? What about any vicious or malignant or undesirable thing or act or habit—even "in moderation"? You see, we could

let words mislead us if we would. Giving limited consent to something which is wholly wrong in principle is a disastrous practice. Anything which in and of itself is not good, still isn't good, even in moderation. And if we don't want to face the problem of where to stop or how far to go, the answer is to keep away from what we should keep away from, and not to tamper with what we shouldn't tamper with, not even "in moderation." If we don't take the first step, we'll never take the second. If we never take the second, we'll never form a habit. And if we never form a bad habit, we'll never have to break one. But whenever we commit ourselves to a questionable course, the problem of where to stop is constantly with us—and will be until we do something about it. There is no magic in moderation that will change a vice into a virtue.

Selection by the Choir—"Though Deep'ning Trials"—Careless

Announcer: We have heard a hymn for which Eliza R. Snow wrote the words and George Careless the music: "Though Deep'ning Trials Throng Your Way."

And now our closing chorus from Temple Square is from Haydn's inspired oratorio, the Creation:

"In the beginning God created the heaven and the earth . . . (and all that in them is) . . . and God created man in His own image; in the image of God created He him . . . and man became a living soul . . . And God saw everything that He had made: and, behold, it was good." (See Genesis Chaps. 1 and 2)

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light . . . in their glory in the midst of the power of God . . . Behold, all these kingdoms, and any man who hath seen any or the least of these hath seen God moving in His majesty and power." (Doctrine & Covenants 88:45, 47)

"Achieved is the glorious work. Our song let be the praise of God, glory to His name, forever."

(Choir sang "Achieved is the Glorious Work"—Haydn)

Announcer: As we leave you now within the shadows of the everlasting hills, again we wish for you peace, this day—and always.

This concludes the 949th presentation, continuing the 19th year of this broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

MORNING MEETING CONFERENCE SESSION

Immediately following the conclusion of the Choir and Organ broadcast, Conference reconvened in the Sunday morning session, which commenced at 10:00 a.m.

President Smith presided and at the President's request President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

President George Albert Smith:

We are on the air, brethren and sisters, and the morning session will be conducted by President Clark.

President Reuben J. Clark, Jr:

This is the sixth session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are present on the stand this morning, all the General Authorities of the Church, except Elder Alma Sonne, who is in Europe presiding over the European Mission, and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

The choir singing for today's sessions of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Alexander Schreiner at the organ for the morning session, and Elder Frank W. Asper for the afternoon session.

We will begin the morning services by the Tabernacle Choir and congregation singing "High On the Mountain Top"—(Beesley). Hymn Book 134, L.D.S. Hymns No. 194, Elder J. Spencer Cornwall conducting.

The opening prayer will be offered by President Victor J. Bird of the Utah Stake, Provo, Utah.

Singing by the Choir and congregation: "High On the Mountain Top."

President Victor J. Bird of the Utah Stake offered the invocation.

The Choir sang an anthem: "Come, Restful Peace"—(Bach).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

APPRECIATION OF UTAH CENTENNIAL COMMISSION

Before commenting on the thought expressed in this scripture, may I take one moment, in behalf of the Utah Centennial Commission, and so far as I may, the governor and other state officials who have sustained the commission, to express to the people of Utah heartfelt commendation for their cooperation and united effort during this centennial year.

I wish to name especially the county committees, the public school teachers, President Olpin and the University of Utah, President McDonald and the Brigham Young University, President Harris and the Utah State Agricultural College, President Dixon and the Weber College, and the Utah State Teachers' Association—these must be added to the director and to the scores of committees heretofore publicly recognized, to whose united and devoted effort is due all credit for whatever success has been achieved during the 1947 celebration.

GRATITUDE FOR BLESSINGS

Meeting with you this morning in this great conference, I am deeply grateful for my knowledge of the existence of God, our loving Father, and of his Beloved Son, our Savior in very deed. I am grateful for the restoration of the gospel of Jesus Christ. In the depths of my soul I know it is true.

I am happy in my love for my immediate associates, President George Albert Smith and President J. Reuben Clark, Jr., and for these noble men of the Council of the Twelve, the Assistants to the Council of the Twelve, the Council of the Seventy, the Presiding Bishopric, the Patriarch. I find it a joy to work with you loyal men who preside in stakes and wards and branches. It is a privilege to have the opportunity to labor with you, to recognize your unselfish devotion to the Church.

Life, though freighted with great responsibilities and a consciousness of my inability, and regrets for failures, is still wholesome and sweet.

The world is full of honorable men and women who, as those men who accosted Peter on the day of Pentecost, desire to know what to do—what to believe.

A man who has reached the four score mark in years hailed me yesterday morning with the comment: "The world is in a terrible condition, isn't it?"

I replied: "It certainly is and greatly in need of wise, steady guidance."

EPOCH-MAKING PERIOD

Brethren and sisters, we are living in what may be the most epoch-making period of all time. Scientific discoveries and inventions, the breaking down of heretofore approved social and moral standards, the uprooting of old religious moorings all give evidence that we are witnessing one of those tidal waves of human thought which periodically sweep over the world and change the destiny of the human race. I call attention to world conditions because the mission of the Church of Christ is worldwide. Its responsibility and commission is to

... teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. (Matt. 28:19, 20.)

SCIENTIFIC PROGRESS

Last September 23, Colonel James M. Gillespie, commander of the robot C54 Skymaster, made a flight of twenty-four hundred miles from Newfoundland to Brise, Norton Airfield, England, demonstrating that a pilotless plane can be sent three thousand miles from the United States and back again from one radio station.

Fourteen men crossed the ocean without touching a button or a wheel!

Imagine what could happen if, instead of fourteen passengers, that robot plane carried two thousand five hundred pounds of atom bombs. Then imagine not only one such plane, but fifty, all bent on destruction, and guided accurately by mechanical brains!

A more recent dispatch from Washington (September 30, Associated Press) says that "robot warfare between continents is definitely possible." It states further that "the methods and equipment needed to make missiles capable of carrying a five thousand-pound war head at six hundred miles an hour for four thousand miles are already well known in this country."

On August 11, 1947, William P. Odom, twenty-seven-year-old airplane pilot, completed a world record by flying around the globe in seventy-three hours, five minutes and eleven seconds, at a speed of 310 miles an hour.

On August 26, 1947, a navy plane, piloted by Major Marion E. Carl, thirty-one years of age, broke the air speed record by flying at the rate of 650 miles an hour.

What modern science is doing in other fields is even more astounding.

In a current magazine for this month, the thought is advanced as a possible accomplishment that man may succeed in turning night into day, not by candles, lanterns, or electric lights, but by "doing away with the earth's darkness entirely." One of the experiments now being carried on has to do with forms of electrons that "rush through ninety million miles of space between the sun and the earth and crash into the atmosphere."

When the electrons hit a molecule or atom of one of the atmospheric gases, the molecule or atom is ionized, and the gas glows just as it does in a fluorescent light bulb. There you have the germ of the idea that may prove to be one of the great scientific developments of our time.

RESPONSIBILITY TO CONTROL DISCOVERIES

I refer to these marvels, which are merely illustrative of many others, to emphasize the fact—if anything so obvious needs emphasis—that we are living in an age of scientific discovery and invention unequaled by any previous period in the world's history—discoveries latent with such potent powers either for the blessing or the destruction of human beings as to make man's responsibility in controlling them the most gigantic ever placed in human hands.

This responsibility and its possible results prompted one man (Hayden) to write:

Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control.

NEED FOR DIVINE GUIDANCE

Throughout the world generally today there is a spirit of unrest, a grasping for untried ideologies, (and our community is not an exception), and, what is worst of all, a tendency toward moral abandonment. It is all too apparent that "our spiritual culture lags far behind our material culture in its development."

Now is a time when peoples in all the world should pause and in all earnestness repeat the Pentecostal question propounded to Peter and other apostles:

Men and brethren, what shall we do?

Representatives of fifty nations are now assembled trying to find an answer. Communist nations, however, are clashing with Christian groups, and it looks as though the proverbial dove of peace if not killed might again be seriously crippled.

At the final plenary session of the United Nations Conference when the charter was about to be signed, five great leaders invoked the Lord's aid to the end that the cause of peace would not fail.

Said Mr. Edward Stettinius:

To the governments and peoples of the fifty nations here represented, this charter is now committed, and may Almighty God from this day on and in the months and years to come sustain us in the unalterable purpose that its promise may be fulfilled.

The Earl of Halifax, chairman of the delegation of the United Kingdom, said:

Let us also, mindful alike of the world's need and of our own weakness, pray that, under God's guidance, what we have done here in these last weeks will be found worthy of the faith which gave it birth, and of the human suffering which has been its price.

His Royal Highness, Amir Faisal Ibin Abdiel Aziz, chairman of the delegation of Saudi Arabia, stated:

As long as we are united together in a spirit of cooperation, the hands of Almighty God will lead us. We shall always have his aid so long as we help one another.

And Field Marshall Jan Christiaan Smuts of South Africa, said:

May heaven's blessings rest on it.

And the President of our own United States prayed that under God's guidance the cause would succeed.

Unless such appeals were mere empty phrases, these leaders indicate the only safe and sure way wars may be averted, and peace among nations established. Not through communistic theories, not by the manifestations of mistrust, suspicion, and hatred will the turbulence of national ills be quieted. Unless the spirit of Christianity permeate the deliberations of the United Nations, dire tragedies await humanity.

OPPORTUNITY FOR SCIENTIFIC ADVANCEMENT

On the other hand never since the beginning of history has there been such an opportunity for the nations to utilize inventions and scientific discoveries to the blessing and peace of human beings.

Dr. Charles A. Elwood truly says:

Our material culture has advanced by leaps and bounds until we find almost unlimited physical power in our hands; but our spiritual culture has lagged, and we find many of the traditions of barbarism still strong among us, especially the traditions of war and self-indulgence at the expense of others. These traditions, along with the ignorance and paganism of the masses of mankind, make our world, we must acknowledge, a veritable powder house at the present time. Almost any powerful group foolish enough to do so could explode it. If western civilization emerges from this situation safely, it will only be through a deeper appreciation of the social ethics of Jesus than it has yet shown.

O, shall we never learn
The truth all time has taught—
That without God as architect
Our building comes to naught?

The following remarks made by United States congressmen in

the House of Representatives sound a true note of warning to the world:

The nations and peoples of the earth must go back to God the Father no matter how hard, how long, or how bloody the road. The conflict in which we are now and will be engaged during the coming years will determine the destiny and type of government for mankind for the next thousand years. By our courageous faith, by our patient sacrifice, and by our loyal obedience to God, we shall build a permanent, new-world social order, founded upon the enduring and eternal principles of Christian truth and justice. This will be the grand climax of mankind's age-long endeavor and imminent struggle to conquer the chaos of evil forces and achieve and establish the divine order of the ages—peace, plenty, and prosperity for all nations and all mankind.

REPENTANCE NEEDED

Infidelity and sexual immorality are two principal evils that threaten to weaken and to wreck present-day civilization. Unfortunately, the trends of modern life are tending to disintegrate the very foundation of the Christian home. Sexual laxity among young people, birth control, and intemperance are its insidious and vicious enemies. When family life disintegrates, the foundation and bulwark of human society is undermined.

Men and brethren, what shall we do?

The answer today is the same as it was two thousand years ago, the same as it will ever be throughout time.

All men must repent and believe on the name of Jesus Christ, and worship the Father in his name and endure in faith on his name to the end or they cannot be saved in the kingdom of God.

Said the Savior:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:29, 30.)

As the honest people of the world wonder in vain, and cry out in uncertainty, what shall we do? members of the Church of Christ who feel secure in the knowledge of the restored gospel should say, "Men and brethren, what *can* we do?"

PLAN OF ACTION SUGGESTED

Some specific things which the priesthood and their families can and should do are these:

First—We can set an example of uprightness; be honest in all our dealings; avoid vulgarity and profanity; demonstrate to our neighbors and to all whom we meet that we live clean, honorable lives.

Let your light so shine among men that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

Second—Let us strive for peace and harmony in the home. If we cannot keep quarreling, bickering, and selfishness out of our home, how can we even hope to banish these evils from society?

A true Mormon home is one in which if Christ should chance to enter, he would be pleased to linger and to rest.

Third—Having at least striven for a good character, having a home environment that is creditable, we may then consistently discharge our duty as authorized representatives of the Lord Jesus Christ to declare to the world that the conditions that will bring peace and comfort to the individual, to the family, and to the nation, are found in the restored gospel of Jesus Christ. These can be named and understood and as easily practised with resultant contentment and peace as are the evils and vices that bring tribulation.

Summarized these fundamentals are: An acceptance of Christ as Savior and Redeemer; a moving, soul-consciousness of the existence of God, and that he is our Father in Heaven; a daily life consistent with such a knowledge; a love for one's fellow men.

In other words, as the Savior summarized the law and the prophets:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . and thy neighbor as thyself. (Mark 12:31, 32.)

WORLD NEEDS SPIRITUALITY

I realize, as I have said elsewhere, that skeptics, and pessimists say that these principles are too idealistic, that mankind is too near the beasts of creation, struggling to eke out an existence, even to attempt to apply them in daily life. In reply, I say men and women have practised them and have been happy, and have made the world better in so doing. Christ's disciples did it in Jesus' day, (as impressively stated yesterday by Elder Albert E. Bowen), and they have influenced millions of lives since. There have been thousands since their day, some heralded on the pages of history, and others of whom the world has never heard who, through love of God, truth, and of fellow men, have "never yielded to the pressure of circumstances," and who, though they faced persecution and even death, could say in their hearts as the Prophet Joseph Smith declared as he turned into the path that led to his martyrdom: "If my life is of no value to my friends, it is of no value to me."

The world needs millions more whose influence will counteract the evil spread by the multi-millions who grope in selfishness, sordidness, suspicion, hatred, and crimes of varying degree.

After all, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. Though "*in the world, he is not of the world.*"

Jesus taught that men and women fail to live truly, unless they have spirituality. In the *Life and Teachings of Jesus*, we read that the spiritual force underlies everything, and without it nothing worth while can be accomplished. "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless men and women are filled with truth, righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." Except a man be born again, he cannot see the kingdom of God.

GOSPEL OFFERS SOLUTION

Men of the priesthood, we must continue to declare that the gospel, the Glad Tidings of Great Joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest to its teachings.

The voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. (D. & C. 1:2, 4.)

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel is to sorrowing souls yearning for something higher and better than mankind has yet found.

If men and nations will hold their belief in God, and accept the teachings of Jesus Christ, pilotless planes and other argosies of the air encircling the globe in a nightless world will carry not bombs of merciless destruction, but gifts and blessings to what is now a groping, benighted world.

All the world is in the Valley of Decision
And out of it there is but one sure road;
Eyes unsealed can still foresee the mighty vision
Of a world in travail turning unto God.

May heaven help all members of the Church of Christ to live and labor for the spreading throughout the world of the gospel of light and truth and peace, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH L. WIRTHLIN

First Counselor in the Presiding Bishopric

Facing this magnificent congregation of Latter-day Saints I deeply realize the great responsibility that rests upon me and hence I crave an interest in your faith and prayers.

The ancient writer of Proverbs declared:

Where no counsel is the people fall, but in the multitude of counselors there is safety. (Proverbs 11:14.)

He also declared:

Give instruction to a wise man and he will yet be wiser; teach a just man and he will increase in learning. (Proverbs 9:9.)

Centuries ago there lived upon this earth a generation of people so wicked and vile that the God of Israel turned his face away in shame and chagrin, but as a manifestation of his great love for these people, he sent them a great counselor and prophet. His name was Noah. Noah stood at the crossroads and admonished, pleaded with, and counseled the people to take the path of righteousness and virtue, but exercising their free agency, they chose the path of wickedness and debauchery. A great flood swept over the earth, and they were swept from the face of it, and the God of Israel looked down upon a cleansed earth.

A GUIDE AT THE CROSSROADS

Throughout all dispensations the God of Israel has placed at the crossroads a great counselor, a prophet, to teach the people the mind and the will of their Eternal Father, to the end that they might return to him and dwell with him throughout the eternities to come.

God so loved the world that he sent his Only Begotten Son, and he, too, stood at the crossroads. He admonished, he pleaded with the people, and endeavored to teach them the gospel of salvation, giving his life for the redemption of mankind. After his death and resurrection, the organization of the Church remained with apostles and prophets, counselors to the people, endeavoring to teach them the gospel of Jesus Christ. But again the people chose another path, and after a few centuries they chose to follow the doctrines and the teachings of men, and a great pall of apostasy was over the earth, and darkness remained upon the earth for many centuries.

A PROPHET RAISED UP

Once again, as the Lord had promised through his prophets, there would be a restitution of all things. A prophet was raised up, a young man who wished to know which of all the teachings of men might be the teachings of God. And in answer to that prayer the Father and the Son appeared to him. They told him that all of these doctrines were of men, that they drew nigh unto God with their lips but their hearts were far away from him.

So God gave another great counselor to the people, the Prophet Joseph Smith through whom the gospel of the Lord Jesus Christ was restored in its fulness, in its simplicity, and in addition thereto the priesthood was restored to earth, that power given to men where they may act as God's agents. The Church was set upon the earth with prophets, apostles, and all of the officers that existed in former days.

ACHIEVEMENTS FROM FOLLOWING COUNSEL

Evil men took the Latter-day prophet and murdered him in cold blood. Again the people who had accepted him as a prophet of God stood at the crossroads, but another great counselor was raised up—Brigham Young—upon whom rested the great responsibility of finding another home for the Latter-day Saints and also of finding a place where the roots of the kingdom should be sunk so deeply that they would never be torn up again. Following their divinely appointed leader, the people made the long trek over the plains and through the mighty defiles of these great mountains, and here in the valleys they built churches, homes, schools, buildings of various kinds, and a temple to their God.

I have wondered many times what it was that made them successful, that made it possible for them to achieve so highly. In contemplating some of the factors that contributed to their success and achievements, I have come to the conclusion that they were anxious and willing to follow counsel. They accepted Brigham Young without any reservations as the servant of God, God's mouthpiece through whom the Lord made his mind and will known to his children. And they followed that counsel so closely that they gave no consideration to themselves in a physical sense. All that mattered was whether or not the counsel of God as revealed to them through his chosen servant was being carried out fully.

Brigham Young made the following statement to them, and I am sure this statement came from God as did the statement made by the writer of Proverbs, which expresses the same thought:

The Latter-day Saints who hearken to the words of the Lord, given to them touching their political, social, and financial concerns, I say, and say it boldly, that they will have wisdom which is altogether superior to that of the wisdom of the children of darkness, or the children of the world. I know this by the revelations of the Lord Jesus Christ, and by the results of my own actions. They who have hearkened to counsels given to them in temporal matters, have invariably bettered their conditions temporally and spiritually. (*Discourses of Brigham Young*, 219, 220. 1943 edition.)

And so counsel, in one sense, divides itself into two categories: That which has to do with materialistic things and that which has to do with spiritual things. God's prophet was given revelation from on high to the extent that he was enabled to counsel his people in temporal as well as spiritual things, and that had to be because this people came here impoverished. They had no money. All that they had was faith in God and their hands and minds with which to work, but yet God revealed to them the counsel that was necessary for their temporal success. That success is now represented in farms, industries, and in various forms of business which exist today.

FAITH OF A PIONEER

The pioneers did not think much of personal consequence, which is exemplified in a diary that I read some time ago of one of the Gardner brothers who accepted the gospel in Canada and after accepting it, he was most anxious to go to Nauvoo and shake the hand of the Prophet and visit with the Saints, but he arrived in Nauvoo too late. The Prophet had been murdered, but Brother Gardner visited with the General Authorities and with the Saints, and in his diary he wrote: "I know that these men are the Apostles of the Lord Jesus Christ, and I know the people that are following them are indeed Saints."

Returning to Canada he sold his property and made the long trek back to Nauvoo with his family, just in time to be driven out in the middle of winter. He spent the winter on the plains of Iowa. He finally made his way into Salt Lake Valley, where after ten years of struggle and almost starvation he wrote in his diary: "How grateful I am to the Lord, for now my family are sheltered under one roof. We have clothing, and we have food."

In the midst of this prosperity a messenger sent by the President of the Church requested him to come to his office at once. As he entered the office of President Young, he met one of the President's counselors coming out, and the counselor said to him: "Now, brother, don't blame me for what's going to happen."

In a moment this good brother stood before President Young and the President said to him: "Brother Gardner, we are calling you on a mission to go and help settle Dixie."

This good man said: "I scratched my head. I spit upon the floor, and mentally I concluded I had had enough, but another thought flashed through my mind. The servant of God was calling me to perform a duty." And he answered the President: "I'll be glad to go."

He sold his mill; he sold his farm; he sold most of his livestock and taking a few belongings and his family in a wagon made the long trek in the middle of winter to what is now St. George. And from that time on, according to his diary, he did not know very much about prosperity. He was on a mission to help build up another part of the kingdom and an interesting comment is that some of the wood that rests in the great Tabernacle organ came from trees cut by this brother in Pine Valley.

He suffered privation and many physical hardships, yet in his diary I did not find one word of complaint, rather I found the spirit of gratitude and thankfulness to God because he had found the gospel of the Lord Jesus Christ. He had a testimony that the great counselor who stood at the head of this Church was a servant of Almighty God.

WASTED FOOD NOW NEEDED

By following counsel closely the pioneers achieved, and I

wonder now as we leave this great conference whether or not you and I are going to follow the counsel of God's servants who have admonished us in the spirit of the Lord as to what we should do in both spiritual and temporal matters. I think of the days in 1932-3-4-5 and 6, when the philosophy was advocated that we should destroy food, that we should cut down on our crop production, and in the midst of such advice a prophet of God stood at the crossroads, and admonished the people to continue to produce more and more and to save every pound. Oh, how I wish that the modern Pharaohs of today had listened to a modern Joseph, for had this country gone forth with its great potential strength in productivity of food, there would be enough food on hand to feed a starving world. You might ask the question: How is it possible to conserve food over a period of ten or twelve years? Well, through modern means of refrigeration and canning, and other devices, it is possible to conserve food for years. Out of our own experience in storing the Relief Society wheat we know that wheat can be kept sound for many years, based upon certain principles.

And so, had the counsel of God's servants in these days been followed there would have been no difficulty in providing enough food and other necessities of life to help a starving Europe and a suffering China. Accepting and following the counsel of God's selected and anointed should be to us the word of God in this day just exactly as was the word of God in the days of the pioneers.

OBEDIENCE TO COUNSEL REWARDED

I had related to me a rather interesting story of a humble man who lives in the state of Arizona; it is as follows: Dr. John A. Widtsoe of the Council of the Twelve had been visiting in the Snowflake Stake and among other counsel he gave to the brethren was this: "Why don't you drill wells that you might bring more of this arid land under cultivation?"

President Flake of the presidency pondered over the counsel given, and he came to the conclusion that a servant of God had spoken and that it would be wise to follow such counsel. Going to a neighboring town he endeavored to secure the services of a well driller. And the driller said, "Yes, I will drill you a well. I assume you want the usual size pipe, six or eight inches."

President Flake said: "No, I want a twelve-inch pipe."

The well driller replied: "Man, you are foolish. There isn't enough water in this country to fill a twelve-inch pipe, and furthermore, I wouldn't take your money to drill a well of that size because it would be a waste of money." And so he refused to drill the well.

But, undaunted, President Flake went to another well driller in a neighboring community. He told the man what he wanted. The man said: "Well, it seems foolish, but nevertheless if you

want to spend the money, I will drill the hole and put a twelve-inch pipe in it."

A site was selected for the well on a piece of arid land adjacent to Snowflake, Arizona, and drilling operations were commenced. After the men had drilled for a few days, a government man came along, and he said: "Mr. Flake, I think you are foolish in drilling for water here. I am quite sure that you won't find any. It is my judgment had you gone over here a short distance the possibilities are that you might have found a little water."

But again, undaunted and believing implicitly in the counsel of one of God's servants, the drilling continued and after reaching a depth of two hundred feet, a flow of water was struck in sufficient amount to fill the twelve-inch pipe up within sixty feet of the surface. The ground was broken, cultivated, and crops were planted. A pump was placed on the well, and it delivered nine hundred gallons a minute. This year the crops grown on what was arid land two years ago will pay for the drilling of the well and the pumping equipment installed.

President Flake further indicated that the volume of water has been sufficient, not only to take care of this year's crop, but also will be sufficient to irrigate a total of 175 acres.

President Flake followed the counsel of one of Christ's apostles and received the blessing for obedience rendered, which brings us to the conclusion that we should hearken always to the voices of the prophets to the end that the windows of heaven will be open to us—spiritually and temporally.

OBLIGATION OF PRIESTHOOD

So much for temporal counsel, but what about spiritual counsel? We have had an abundance of it during this great conference. Think if you will of the admonitions that have come to us with reference to the home, the matter of family prayers, the matter of attending that most important meeting of the whole week, namely, the sacrament meeting. Will you think of your priesthood responsibilities as servants of God? I say that every man who holds the priesthood has a responsibility that is very great, and priesthood is of no value to an individual unless he uses it in the service of God. It does not come to you as an honorary office. It comes to you that you might serve God and assist him to consummate his plans. And, furthermore, the priesthood of God, that mantle of authority which rests upon your shoulders and mine, is not one which can be taken off on Sunday evening and left off during the week and then put on again the following Sunday morning. Your priesthood is with you wherever you may go, in the office or the field, and remember that priesthood demands of you lives that are wholly compatible with it in purity, in service, in hearkening to counsel and in keeping God's commandments.

A LIGHT TO THE WORLD

We have received admonitions with reference to virtue, the Word of Wisdom, temple work, and missionary work. I want to say if we will hearken unto all of this counsel we will become a blessed people, for Brigham Young declared again:

If we hearken to counsel, we shall be the best people in the world; we shall be as a bright light set upon a hill, that cannot be hid, or like a candle upon a candlestick. (*Discourses of Brigham Young*, p. 219.)

Brethren and sisters, never let us forget the admonition that:

... to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22.)

Yes,

Give instructions to a wise man, and he will yet be wiser; teach a just man, and he will increase in learning. (Proverbs 9:9.)

I humbly pray that we can take the counsels of this great conference to heart and exemplify them in our lives, to the end that we will be a light to the world, for the Lord said to the Prophet Joseph:

... shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

That is our destiny, and we can achieve it if we will follow the admonitions and the counsels of these servants of the Lord Jesus Christ. I bear testimony to you that they have all of the same rights and authority to lead the people of the world in righteousness as did Noah, Isaiah, or any of the apostles of old. I bear testimony to you that the same God who dealt with the people in the days of Noah is your God and my God, that Jesus of Nazareth was the Redeemer of the world, and the humble man who was murdered in cold blood for his testimony in Carthage Jail, Joseph Smith, was God's servant, in the name of Jesus Christ. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

The inspiring music of our great choir and organ, both in the broadcast this morning and in this service, and also the timely, masterful address of President McKay, and the interesting talk of Bishop Wirthlin, have all tended, I am sure, to uplift us, to bring us nearer our Father in heaven, and others on the other side.

It is my earnest desire and prayer, my brethren and sisters, to say something useful, something that will be helpful to us, that will bring more happiness and joy into our daily lives. One of my favorite themes, already mentioned by one or two of the speakers, is,

Men are that they might have joy. (II Nephi 2:25.)

ACTIVITY BRINGS JOY

Work is a great blessing; activity brings joy. Last Sunday, I was in California, attending the Inglewood Stake conference. Some of you have already read in last week's issue of the Church Section of the *News* of some of the activities of this stake, especially of their building program. There was one achievement not referred to in the article, that I should like to mention. Last summer, in California they had some of their "unusual" weather, quite an extended hot spell, and the entire apricot crop ripened so rapidly that it became necessary to harvest it or it would be wasted. This was called to the attention of the southern California regional welfare officers. Through them, attention was called to the stakes in that region. I do not know what other stakes accomplished, but one day was set aside by the Inglewood Stake members for picking, and as a result they have now 25,777 cans of apricots in their stake storehouse and in their homes.

Just a month ago today I was in the Burley Stake conference in Idaho. At the conclusion of that conference the president arose and casually announced that the beet harvesting for this year had been set by the officials of the sugar factory to begin on a certain date. "We would like to harvest our welfare crops before we begin on our own." A time was decided on for that purpose. He said: "We would like to harvest the entire crop on these two days."

I had visited these projects, and had seen the extent of them, and so I arose and said: "If you accomplish this, will you kindly send me a telegram collect? If you don't you needn't say anything about it."

Last Sunday, while at the Inglewood Stake conference, just at the beginning of the ten-thirty session, this telegram was handed me.

Burley, Idaho

Thomas E. McKay
Care President Alfred E. Rohner

Brother McKay:

Members of Burley Stake harvested 40 acres of potatoes Friday, 26th; ten acres potatoes, 27 acres of beets, and cut five acres of corn Saturday the 27th. People present both days, approximately 900. Trucks, 50. Tractors, 25. Potato diggers, 18. Five beet diggers. Relief Society served lunch. Thanks for challenge you made at conference.

Sincerely,

Burley Stake Conference

Congratulations, members of Burley Stake!

There are now, 168 stakes in the Church, as we were told yesterday by President Richard L. Evans in his well-worded, I was going to say, musically-worded address on the growth of the Church. Seventy-eight of these are outside of Utah, all active and doing splendid work. As one investigator friend stated: "You

all seem to know one another here—just like one large happy family.”

It is a privilege to visit these stakes, and especially thrilling to find so many of our members active now and in prominent positions who were not so active in their home wards and stakes. As one of them told me: “At home I belonged to that group, that rather large group that you referred to as who treat their religion as a spare tire; they never use it except in times of emergency. Also,” he continued, “we had time on our hands which we used in finding fault with the brethren and the Church, looking for the thorn on the rose, and the dirt on the lily, instead of for the flowers themselves.”

STORY OF JAPANESE PHILOSOPHER

He was referring, as you know, to that story that I like to tell of the Japanese philosopher who was accustomed to going out into the hills and woods to study the laws of nature. After spending a day in such study, he would return to his village at night, where he would gather his people around him and instruct them in the lessons which he had learned. One day one of his friends came to him saying, “Will you please bring me a hawthorn twig when you come back, that I can study the lesson you gave last week from that tree?” “Yes,” said the philosopher, “I will bring you the twig tonight,” and a second one of his friends that morning said, “Will you bring me a rose, that I may study concerning the lecture you gave last evening?” “Yes, I’ll bring you the rose.” And just before the philosopher went through the gate of the town that morning, a third friend said, “Will you bring me a lily that I might study the lesson of purity you gave last evening?” The philosopher promised to bring the lily.

In the evening about sundown when the old philosopher returned to the village, the three friends were waiting at the gate to welcome him. To the first he gave the hawthorn twig; to the second he gave the rose; and to the third he gave the lily. Suddenly the man with the hawthorn twig cried, “Here is a dead leaf on the stem of my hawthorn twig!” The second said, “Here is a thorn on the stem of my rose!” and the third one cried, “Here is dirt on the roots of my lily!”

“Let me see,” said the philosopher. From the first he took the hawthorn twig; from the second, he took the rose, and from the third he took the lily. He plucked the dead leaf from the hawthorn twig and gave it to the first friend. He plucked the thorn from the stem of the rose and gave it to the second. He took the dirt from the roots of the lily and put it into the hands of the third. Holding the hawthorn twig, the rose, and the lily, he said: “Now, each of you has what attracted you first. You looked for the dead leaf, and you found it. You looked for the thorn; it was there. You found the dirt of the lily because I left it on the roots. You may keep what attracted you first. I will keep the hawthorn twig, the lily, and the rose, for the beauty I see in them.”

We find in this world just about what we are looking for. If we look for dirt and the sordid things, we can find them; or, if we look for mistakes in others we can find them also. If we look for the good and the beautiful, the good and the beautiful will return to us. There is no place for hate in the heart of a Latter-day Saint, or of any other true Christian.

. . . Love your enemies, bless those that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

That is the doctrine of the Savior.

Hate incapacitates anyone from doing one's best, no matter whether it is hate for a person or for a people.

Whom the gods destroy, they first make mad. (Euripides.)

Hate, envy, jealousy, ingratitude, intolerance are all weapons used by Satan to thwart the purposes of God.

THE LOVE OF MONEY

One of the main weapons, I think, not mentioned very often, one that creeps upon us very quietly, is the love of money. The love of money, we are told, is at the root of all evil. You may not agree with me, some of you, in what I am going to say now, but I believe that one of the main reasons why it is so difficult for some of our members to pay tithing is because Satan does not want us to pay tithing. He puts all kinds of excuses in our way, because he knows that a person or a people who will pay tithing will never worship gold instead of God. We are so bent, I was going to say hell-bent, on getting rich, making money, that we miss some of the sweetest things in life, brethren and sisters. We never have time to look up at the beautiful blue sky or enjoy our wonderful sunsets or see the beautiful flowers and the bluebird hopping from post to post or hear the song of the meadowlark as we speed along the highways. We have no time to go into these colorful canyons with our families and occasionally take a fishing trip, something unpardonable. No, we are too busy for these things. Yes, the love of money, the use of tobacco, liquor—Brother Merrill referred to in his splendid address yesterday—are weapons of Satan that he is using to thwart the purposes of God.

President Smith has advised us, and I like the way he puts it, to keep away from the devil's territory. This is rather a large order, at least according to Mark Twain who said:

I want to see the devil, just to set my eyes on that person who for untold centuries has been the spiritual head of four-fifths of the human race and the political head of all of it.

That statement may be a little exaggerated, but this part I do agree with, "he must surely have executive ability of the highest order." I think we would do well to follow President Smith's ad-

vice to keep away from his territory; and "enter ye in at the strait gate." (Matthew 7:13.) Overcome evil with good, resist the devil, and he will flee from you.

Our Father in heaven, brothers and sisters, is our Father. He loves us and because he loves us he has given us the gospel, every principle and commandment of which is for our happiness in this life. Honoring parents, keeping the Sabbath day holy, refraining from taking the name of the Lord in vain, attendance at our sacrament and priesthood meetings, remaining honest, true, chaste, benevolent, virtuous, keeping the Word of Wisdom, paying tithing and our fast offerings—all these are given to us that we might have joy in this life.

FAST OFFERING PLAN RECOMMENDED

When I mention fast offerings, my heart goes out to our brothers and sisters in Europe and to the starving millions in the war-torn countries. I wish we could do more to establish fast offerings in the world. I hope I am not speaking out of line, but I would like to see this great gathering endorse a resolution to the United Nations recommending as a means of helping the starving millions in the war-torn countries the adoption of the fast offering plan of the Church.

May we have a greater desire, greater faith, greater will power to live in accordance with the great gospel plan of life and salvation, as revealed in our day by the Prophet Joseph Smith, I pray in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn: "For the Strength of the Hills We Bless Thee"—(Stephens). L.D.S. Hymns No. 118.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

We gather periodically in the conferences of the Church, or listen over the radio to the proceedings as a part of our worship, in order that we may be refreshed in our faith and edified in our concepts and duties. I am sure that the sessions of the present conference have served us well in these respects. It is my earnest desire that I may contribute a little to the stimulation and encouragement we are receiving.

BEARERS OF THE GOSPEL MESSAGE

I know of few things more stirring to our faith and devotion in this noble cause with which we have the honor to be identified than a clear realization of its lofty purposes among the children of men. Perhaps it is not given to many of us to see the over-all picture in its perfection. We can only try with the equipment at our command to make the world understand the importance and

vitality of the message we bear. After we have done our best in thought, word, and action, we can but pray that the Lord will add his blessing.

We want the world to understand the position of this Church. We are propagandists for its doctrines and principles. Unfortunately, that word has come to have a rather unsavory connotation, for, in its correct meaning, it describes us. We are converted bearers of a message which we are charged to give to the world. We cannot shrink from that obligation and be loyal to the cause. We bear this message to our fellow men, not only because we are commanded so to do but also because we have in our hearts a deep regard for the welfare of men and a Christian desire to help them. We are fully convinced that the message we have for them is the greatest boon which can come into their lives.

Now, what is this message which this Church carries to mankind? Naturally, within the limitations of these brief remarks, I cannot attempt to present more than aspects of it and that merely in outline. If I can do that in the common language we speak today with any measure of clarity, I shall be very grateful.

MESSAGE DEFINES RELIGION

This message defines religion. It interprets all phases of a man's existence in terms of religion. There is no part of living not influenced by it. Our thoughts, our environment, our education, our companionships and associations, our health, our concepts of wealth, government, and society in the scope of this message are all religious considerations. Religion therefore becomes not a philosophy apart from life to be held up for scrutiny, criticism, and debate. Rather, it is an integrated way of life, a system and program of individual and community living under eternal law which man did not make and cannot change.

Elder Albert E. Bowen the other day told us so impressively how it cannot be compromised. When a man comes to know and feel such an interpretation of religion, it completely dominates his appraisals, his choices, and his judgment. Many would characterize such a man as a fanatic, and he would be a fanatic if his religion were not true and the divine source of wisdom.

RELIGION A MOTIVATING FORCE

Have the critics of such an exact religion ever set out the merits of religion in moderation? I thank Brother Richard L. Evans for defining that word for me in his remarks of the broadcast this morning. Sunday religion, it is sometimes called, the kind men carry in their wives' names. How do they justify a partial acceptance of divine law and principle? Surely consistency would demand that if the source of religion is accredited, the application must be universal and unvaried. I can understand how many men have not accepted interpretations of divine law and religion, how many have

rebelled against the practices of religionists, but if religion is accepted at all, I cannot see how logical, clear-thinking minds can take it for any less than what it really is—the motivating, all-controlling force in the life of man and the organization of the universe.

I wonder if we are able to appreciate what such an interpretation of religion if widely accepted would do for the world today? Here are a few of the things I feel it would accomplish. It would remove uncertainty and doubt as to the principles and standards which should be observed in reaching decisions on all matters, personal, social, national, and international. What a tremendous gain it would be if the answer to the age-old question, "What is right?" could be found by most men to be in the acceptance of the divine source of right. Here again appears the inconsistency and futility of the position of the so-called partial religionists. Pretty generally throughout the world recognition is given to the divine laws against killing, adultery, stealing, and lying, and little question is raised regarding the source and perpetuity of these regulations of human conduct. Where is the justification for discrimination against the other laws exacting worship and obedience to the God of the universe and proscribing idolatry, blasphemy, and desecration of the Lord's holy day? The laws commanding worship and reverence for our divine and earthly parents constitute one-half of the Decalogue, and remember they come first. In the interpretation of religion we give to the world they are first, in practice as well as in theology.

RELIGION NEEDED IN WORLD AFFAIRS

Do you think that if such an interpretation of religion were widespread, even among the Christian nations of the earth we could have any such spectacle of discord and intrigue as the nations of the world have recently presented to disgusted and discouraged people all over the earth? Have you ever heard of a voice being raised in any of the sessions of the United Nations since its inception more than two years ago protesting the infractions of God's laws or importuning his help in achieving the purposes of that organization? I think you have not, unless perhaps in some innocuous way, because I suspect that it is tacitly agreed that God and religion shall be shut out of the proceedings. Well, my friends, it is a part of the message that the Church of Jesus Christ of Latter-day Saints bears to the world that God and religion cannot be shut out from the consideration of world affairs without mortal hazard to the cause of goodness and peace.

INALIENABLE RIGHTS

I have read and heard a good many statements by eminent writers and speakers to the effect that our liberty of which we are justly proud is an achievement and not a gift. In the sense that it had to be worked for, fought for, and preserved with vigilance these statements

are true. But let it never be forgotten that our concept of liberty is a gift. No human is the author of that concept. Many great men have so recognized it as did Thomas Jefferson when he wrote the Declaration of Independence and declared that "men are endowed with certain inalienable rights." Why are these rights inalienable? Because men did not create the right to liberty! In the exercise of his free agency he may surrender his privileges, and his property, and he may become the slave of others or of the state, but his free agency is as native to him as the air he breathes. It is part and parcel of his eternal constitution, and Jefferson was "righter than I think he himself knew when he declared it an endowment which cannot be alienated.

The message which we bear affirms that God is the Author of our inalienable liberty; that men, all men are of noble lineage, sons and daughters of the Eternal Father; and that liberty is their birth-right. I think that prior to the advent of the restored gospel a little over a century ago there was no such understanding of the precious gift of liberty as there is today. In his latter-day revelations the Lord has set forth much concerning it, but I thank God that before these revelations came, noble men were blessed with this lofty concept of man's inherent right to liberty and that they were prompted to incorporate these divine principles in the organic law and history of our favored land.

NEED FOR DIVINE AID

Now I know that there are many in Christian nations and many in prominent places who accede to this taboo on religion in the consideration of national and world affairs. They seem to think that they can fight aggressive, atheistic communism without uttering a word in defense and exposition of divinely-given concepts, and without even seeking divine aid in the preservation of divine principles for the race. I do not pretend to qualify or speak as an expert on international affairs, but I am sure that I voice the sentiment and feeling of millions of God-loving people over the world when I assert that the sooner the issues now confronting the nations are recognized as a moral conflict between right and wrong, between truth and error, between Christ and anti-Christ, the sooner will come the solution and peace. I know that this is and has always been the position of this Church. There are prophecies, ancient and modern, statements and declarations, and experience to support this position.

PROGRAM TO MEET WORLD CRISIS

I am aware of what some may say, even though they may not be unsympathetic with the views I have expressed. They ask: Even though the time has come for a "showdown" between the forces of good and the forces of evil, what justifies your Church with its relatively small numbers, short history, and inconspicuous place in the

world of religions in assuming to prescribe a program of religious concepts and action to meet the world crisis today? Why not let the great religions of the earth take the burden of the battle and you trail along? Well, I hesitate a little to give my answer to that question. Not because I am not sure of the answer, but because I am fearful about hurting feelings. I give my answer in three parts:

FAILURE OF WORLD RELIGIONS

First, in the centuries during which the numerically great religious denominations of the world have dominated the religious concepts and actions of their peoples there has been failure, signal failure to uphold divine standards of righteousness, brotherly love, and peace. These great religions, however good the intentions, have proved impotent to forestall wars and to prevent barbarism, brutality, and atrocities such as the world has seldom known even in its darkest ages and this, too among peoples where substantially the whole populace professed one creed. Of course, it is idle to conjecture what the world might have been without these creeds. No one with historical knowledge will fail to acknowledge their contribution to the enlightenment and culture of the race, but as a source of motivation in the control of men's greeds and passions the known results are certainly not encouraging.

ANSWERS TO LIFE'S QUESTIONS

Second, the ever-growing quest for knowledge among the enlightened people of the earth demands answers, reliable information on questions vital to life and its meaning. In many cases science has accentuated the importance of these questions and has done much to clarify thinking about them, but science has seldom given the answers, especially in the fields of human behavior and relationships. It seems indelicate, I know, to many not of my faith for me to assert that we have the answers. I mean, of course, about the source, the meaning, and purpose of life and the government of man. We do not know and cannot say just why the Lord did not commit these answers which are the essence of the holy gospel to the keeping of many men in many nations, but we do know that he committed them to the custody of this Church through those whom he chose to initiate his work in the latter-days. For this conviction we have substantial proof, evidence, admissible and competent evidence, not gathered from the debatable sources of antiquity but from witnesses and experiences within recent generations of men, attested and recorded to meet all reasonable demands. Here is God's truth and his latest word for the direction of the human family. In application it has been successful and not a failure.

DIVINE COMMISSION TO ACT

Third, I think that nearly everyone will agree that to sustain effectively a cause one must have the authority to represent it. He

must be a part of it, on the inside and not on the outside. He must be authorized to speak for it. I know that I broach a controversial question in speaking of the authority to represent God and Christ in the earth. Must we not discuss the great issues of the world because they are controversial, out of fear of treading on someone's sentimental toes? I believe that thinking, honest, inquisitive people the world over want the truth about authority, the divine commission to set up the Lord's work in the earth to administer the ordinances of the holy gospel and to interpret his word and will for the guidance of mankind. Now, there is much incontrovertible evidence that I might review here today in support of the claims to divine authority which this Church makes. I am not going to present this evidence; time will not permit; and many of you who listen know of it. I will confine my comment to one phase of this subject of authority of which I think our friends of the world have a very inadequate conception.

Is it not logical to assume that God, who is the Father of all men and who has endowed all men with liberty and equality of opportunity, does not "play favorites"? If it be regarded as a blessing and an honor to represent him, is there any good reason why that blessing and dignity should not be conferred on all of his sons who are worthy? Do you know of any warrant, scriptural or otherwise, for the creation and maintenance of special groups of spiritual experts to hold the authority of the Lord to the exclusion of other good men? What justification is there for differentiation among loyal and true sons of God by the clothes they wear? Does the apparel bring authority or is it essential to the recognition of a good life devoted to the Lord? And does it not seem reasonable that if the worthy sons of God are to enjoy his companionship in the world to come as a reward for their faithful labors here in this life that they should all bear a portion of his power and be endowed with a part of his spiritual intelligence which constitute the essence of divine authority and priesthood? What a boon it would be to the world if all men understood the nature and permanence of the Holy Priesthood and its indispensable part in the exaltation of a man and his family. Well, unfortunately, but few understand it, and the world goes along century after century following in the pattern of form and tradition, and influenced more by the display of pomp and pageantry than by a sound theology manifest in practical, living religion. That constitutes my answer to those who ask why we cannot trail along in the wake of the so-called great religions in defense of the Christ and his way of life in the crucial contest of the present day.

CHURCH TO TAKE THE LEAD

It then follows, as I see it, that we are to take the lead. There is no one to follow except him who is and always has been at our head. With his approval leaders have been selected for us. **They** hold no more or any different kind of priesthood from the humblest

good man in the kingdom, but they have a special commission to guide and direct our efforts in establishing the kingdom and prosecuting its work in the world. And to one is given the keys of the kingdom. We will follow their leadership, and they will not lead us astray, for they are unselfishly devoted to our interests and their wisdom is inspired.

There is a hungry world about us, my dear brethren and sisters, a challenging, hungry world. People need food for the body, food for the soul. We haven't the millions necessary to build and clothe their bodies. If we had, I think we would do it so that no one would suffer. We do what we can. We do have in our possession, however, what stricken humanity needs to satisfy its hungry soul and revive hope and confidence for peace and security. The message we bear is one of enlightenment to the statesman as well as the pauper. It teaches that enduring happiness is to be found only in goodness and that the highest tribute to the Christ is the tribute of a good life. It teaches that strength, the strength of the nation as so well portrayed by Brother Mark E. Petersen in his Church of the Air address this morning, is the product of that goodness. This message defines God, not as an intangible principle in the universe, but a personality with such inexpressibly beautiful, admirable, and potent attributes as to claim the everlasting love, confidence, reverence, and adulation of every living soul who comes to know the truth about him. It sets forth a brotherhood which in spirit and application transcends any definition of that relationship the world has known, at least in modern times. It brings comfort to the sorrowing. It rebukes avarice and places the world of business on the high plane of stewardship and trusteeship in the acquisition and distribution of the wealth of the world. It brings contentment and peace of mind. It gives unfailing purpose to life. It accentuates personality in every man, woman, and child. Indeed, it makes all things—government and even the Church itself—subservient to the eternal welfare of man.

If I could have my wish today, it would be that everyone of God's children could hear this glorious message and earnestly give consideration to it. I am sure that thereby there would come into countless hearts through the whisperings of the spirit that joy and happiness which attend our own testimonies of the truth. Through our missionary system we have made a tremendous contribution to this end, but it is not enough. We must find new ways to inform and persuade the world, and if we are faithful and truly devoted, God will open the way. That is my conviction.

I know as I know that I live that this is his kingdom. He will never desert it. God help all of us never to desert him, I humbly pray in the name of Jesus Christ. Amen.

ELDER RICHARD E. FOLLAND

Former President of the South African Mission

When President Eugene Cannon was called up here a couple of days ago and said he had waited for seven years for this, I began to wonder if I were going to have to sit on the uneasy seat for another four years. I have dreamed of this occasion more than once, brothers and sisters; and although I have never really thought that I would enjoy standing in front of such a huge audience, I was anxious to have the privilege of bringing to the body of the Church here the greetings of those good Latter-day Saints in that far-off mission field.

I believe that it is probably the smallest, big mission field in the Church. We have about seventeen hundred members in the Union of South Africa and in the Rhodesias. Of course they are not all active members, but we have some that are mighty good members. Many of whom would give most anything to have the opportunity of coming here and sitting in an audience of this kind.

I might tell you what I think was an example of very good faith. One of our good members down there that used to very proudly boast of having been a member of the Church for over thirty years, had the misfortune to lose his wife. At the time that she was dying, he asked her if she wanted to be sealed to him. She said that she did. So this good brother began immediately to save his money in order to come here to Salt Lake City to go to the Temple of the Lord and have his wife sealed to him. This man was a Scotchman, but he was a very fine Scotchman; he paid his tithings (I mean that literally). He was frugal, but he paid his tithings and his offerings; and while he was saving his money to come here to go to this Temple—which it seems a lot of us just take for granted and don't put ourselves out too much to attend—one of my predecessors went to him and said, "Brother Wilson, we need some more missionaries. Can we have Tom?" Brother Wilson said: "If Tom is willing to go, you can have Tom."

Tom spent two years in the mission field in South Africa. Brother Wilson kept him on that mission. When his mission was finished, another of my predecessors asked him for John. So John fulfilled a two-year mission in South Africa. At the end of that time Brother Wilson had accumulated sufficient money to come these thirteen thousand miles to Salt Lake City.

I am telling you this because of the effect it had on us when he returned to South Africa. Brother Wilson came here to Salt Lake City and he wasn't looking for the "dirt on the lily"; he was looking for other things and he found them. When he returned to South Africa, after having visited some of the historic spots of Mormonism on his way out here and on his way back, Brother Wilson praised what he found here in more glowing terms than any of our missionaries dared to speak of our Mormon people.

He had been privileged to go through the Temple, and he had been privileged to meet the Authorities of the Church.

We had him go through the mission and tell his story. He was well respected in South Africa by many hundreds of people, and his story probably went further than some of our stories would.

I think that that is a very fine example of how careful we should be in living our religion. I have been particularly impressed by it since returning home and seeing so many strange people in our midst. I couldn't help but think of what a different story Brother Wilson might have come down with if he had found some of the "dirt on the lily." I even had to tell Brother Wilson when he read some of the stories in the newspaper that he wanted me to refute "Now, Brother Wilson, you have been in Salt Lake since I have, and I am glad that you found the fine things there; but I want you to remember that we also have some things that can and should be improved upon."

Now I would like to just tell you a word or two about our mission. We have about seventeen hundred members in the South African Mission. We have about two million white people to work with—or Europeans, as we call them down there. There are about eight million of the non-Europeans, or the colored races. So that it is quite a problem for some of our missionaries, and particularly for some of our converts.

It is a wonderful country, a grand country, with a wonderful climate and some glorious opportunities. It is also a country which has many, many problems yet to solve. I am happy to know that we now have more missionaries down there. We had the good fortune to be in South Africa with missionaries for a little more than two and a half years. Then we were almost four years without a single missionary. That is when we found out the importance of teaching and having our members assume the responsibilities that they should assume in the Church. It was quite a problem to us for a little while to get our local members, who had been accustomed, many of them, to letting the missionaries do all the work, to assume these responsibilities. Fortunately, we were able to get almost enough of our local people; and thanks to the Relief Society, we were able to carry on the remaining part of the time without missionaries and do, I thought, a fair job.

I understand that President Sharp is doing a splendid work and is happy with having more missionaries there now. The war did affect us, but not as badly as in parts of Europe. We had no combat in our area. We did have submarine warfare along on our coasts, and we saw a great many convoys of all the Allied Nations' soldiers. We were fortunate in being able to cooperate with other Americans in opening an American club after the United States got into the war, and greeting a large number of our boys. We were happy for that opportunity.

I see the time is passing. I cannot take more of it; but I want to bear my testimony, brothers and sisters, that I have had many things happen to me in the mission field, particularly, that have strengthened

my testimony and made me feel thoroughly convinced that this is really the work of the Lord, and I pray to our Father in Heaven that our leaders may continue to receive inspiration and revelation, when necessary, to carry on the affairs of this great organization, and I do it in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.

We have here a message of greeting from President Scott Taggart of the Swiss-Austrian Mission.

"Austrian Saints assembled in conference in Vienna send greetings to Church Authorities and members and sincere thanks for much needed help through the Welfare Plan."—Scott Taggart

The Tabernacle Choir will now sing:

"Surely He Hath Borne Our Griefs"—(From the Messiah—Handel).

The prayer will be offered by H. Ray Hatch of the North Idaho Falls Stake, Idaho Falls, Idaho, after which this Conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and the other stations that were read at the beginning of this meeting.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

This afternoon the audience should be in their seats not later than ten minutes before the hour for opening.

The Choir sang: "Surely He Hath Borne Our Griefs"—(From "Messiah" by Handel).

President H. Ray Hatch of the North Idaho Falls Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2 o'clock p.m., Sunday, October 5.

Again the building was crowded to capacity, and as was the case at the morning meeting, the Assembly Hall was crowded, and a large number of people assembled on the Tabernacle grounds.

President George Albert Smith presided and conducted the services.

President George Albert Smith:

I hope that everybody will crowd up as closely as possibly together and make seats for the hundreds of people who are standing. If you will crowd to the center of the benches, it will make quite a difference. The ushers will take care of the rest.

This is the closing session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square at Salt Lake City, Utah.

There are present on the stand this afternoon, all the General Authorities of the Church, except Elder Alma Sonne, who is in Europe presiding over the European Mission, and President S. Dilworth Young who is in the New England Mission presiding there.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and the other stations that have already been announced.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, Elder Frank W. Asper, at the organ.

We will begin the afternoon services by the Tabernacle Choir singing "Let the Mountains Shout for Joy"—(Evan Stephens).

The opening prayer will be offered by President Cecil Broadbent of the North Carbon Stake, Helper, Utah.

The Choir and congregation sang the hymn: "Let the Mountains Shout for Joy"—(Evan Stephens).

Elder Cecil Broadbent, President of the North Carbon Stake, offered the invocation.

Singing by the Choir: "Beautiful Savior"—(Arr. Christiansen).

President George Albert Smith:

President McKay will now present the General Authorities and general officers and general auxiliary officers of the Church for your sustaining vote.

GENERAL AUTHORITIES OF THE CHURCH

President David O. McKay, Second Counselor in the First Presidency presented the General Authorities, General Officers, and General Auxiliary Officers of the Church and they were unanimously sustained by those present, as follows:

FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

QUORUM OF THE TWELVE APOSTLES

George F. Richards	Harold B. Lee
Joseph Fielding Smith	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle

PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Joseph L. Wirthlin, First Counselor
Thorpe B. Isaacson, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Joseph F. Merrill
David O. McKay	Albert E. Bowen
Joseph Fielding Smith	Adam S. Bennion
Stephen L. Richards	Franklin L. West
Frank Evans, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams
Albert E. Bowen

George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner

Frank W. Asper

CHURCH WELFARE COMMITTEE

ADVISORS

John A. Widtsoe
Albert E. Bowen
Harold B. Lee
Marion G. Romney
Thomas E. McKay
Clifford E. Young

Alma Sonne
Antoine R. Ivins
Oscar A. Kirkham
LeGrand Richards
Joseph L. Wirthlin
Thorpe B. Isaacson

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
Harold B. Lee, Managing Director
Marion G. Romney, Assistant Managing Director
William E. Ryberg
Roscoe W. Eardley
Paul C. Child
T. C. Stayner

Mark B. Garff
Leonard E. Adams
J. Leonard Love

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Velma Nebeker Simonson, Second Counselor
with all members of the board as at present constituted

DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent
 George R. Hill, First Assistant Superintendent
 A. Hamer Reiser, Second Assistant Superintendent
 with all members of the board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 John D. Giles, First Assistant Superintendent
 Lorenzo H. Hatch, Second Assistant Superintendent
 with all members of the board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Verna W. Goddard, First Counselor
 Lucy T. Andersen, Second Counselor
 with all members of the board as at present constituted

PRIMARY ASSOCIATION

Adele Cannon Howells, President
 LaVern W. Parmley, First Counselor
 Dessie G. Boyle, Second Counselor
 with all members of the board as at present constituted

President McKay: The voting in all cases, so far as I could see, has been unanimous in the affirmative.

President George Albert Smith:

We have just voted to sustain the General Authorities and general officers of the Church also the general auxiliary groups by raising our right hands. There was no contrary vote. I assume that that means that everybody here is willing not only to sustain them by raising their hands but by helping them in every way to make their work successful.

Brother Joseph Fielding Smith of the Quorum of the Twelve will now address us. Following him will be Elder John A. Widtsoe also of the Quorum of the Twelve.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I have been edified by the remarks of my brethren during the several sessions of this conference. We have received instruction, admonition, warning; our attention has been called to our shortcomings; and I hope all will be remembered.

It is my desire, in the few minutes that I have, to add my little part by testimony, instruction, and counsel as the Lord may lead me to speak. I have had a number of topics in mind since the beginning of this conference, and somebody gets up and delivers these talks. So I thought perhaps I could think of something that someone else would not think of, and I want to talk to you this afternoon for a little while on the sin of ingratitude, which I consider to be the most prevalent of all sins, for we are all guilty of it; I am, you are, the people everywhere upon the face of the earth are guilty of this sin in some degree.

THE TWO GREAT COMMANDMENTS

On one occasion, we read in the scriptures, a young lawyer came to the Savior with a question tempting him and saying:

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment? And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:36-40.)

If we will observe this first law, the second naturally will follow, and in fact, as the Savior has pointed it out, we will not be guilty of a breach of the law and the prophets in anything else.

ETERNAL LIFE

Jesus Christ came into this world with a definite mission as the Savior of men and the Redeemer of the world. When Nicodemus came to the Savior, making inquiry, and he came by night because he was afraid of the Jews, but believing in Jesus Christ, he asked him some questions and the Savior gave him some definite instruction in regard to baptism by water and by the spirit, and in the course of the remarks, that which followed, the Savior said this:

And Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:14-21.)

Then the Savior adds:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

ATONEMENT OF CHRIST

Now, may I spend a few minutes presenting before us what we all know to be the truth, that Jesus Christ came into this world to die. That was his mission, and by that death upon the cross and through the shedding of his blood, to bring redemption, twofold, first, to redeem men from Adam's transgression, to restore them again to life, to destroy death, gain the victory, which apparently Satan had won through the transgression of Adam. In some manner which I cannot fully explain and which you cannot fully explain, there was a necessity for an infinite atonement, a God dying for a fallen world, and that had to be by the shedding of blood, and his blood only could be shed to restore again that life which had been taken away, and bring back again to man the power to live forever. And through his death there comes to us universally, to every living creature, a resurrection of the dead. The Lord does not ask us whether we want to be redeemed from death or not. We were not responsible for it, and, therefore, it is not held against us; it is not to our charge. As Paul has said:

THE FREE GIFT OF GOD

For as in Adam all die, even so in Christ shall all be made alive.
(I Cor. 15:22.)

That is the free gift of God the Eternal Father, through Jesus Christ, his Son, to every living soul, men, women, children, from the fall of Adam to the end of time.

Now that is a wonderful gift. It comes without our asking. It comes to the wicked as well as to the righteous. In the fifth chapter of John the Lord speaks to the people of the time coming, and he says it was already here, when the dead should hear the voice of the Son of God and they who heard should live. Yes, not only those who heard it, that is, received his truth, for he added this, when they marveled at what he had to say:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28, 29.)

Here is the word of the Lord himself that he was going to carry the message to the dead; they would all hear; they who were willing to receive that message of truth and abide in it should have everlasting life, but they who would not receive it or who were not worthy to receive it should come forth just the same in the resurrection to receive condemnation, but the resurrection was to come to all universally.

Then again, the Savior died for all men upon the face of the earth, all creatures, that is, human creatures, who were willing to repent of their sins and keep his commandments. He has not redeemed any of us from our sins except it be through repentance and

faithful adherence to the principles of the gospel and our endurance to the end.

When he stood before his disciples upon this continent, he said to them:

...no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (III Nephi 27:19.)

That is definite.

So, he redeemed mankind from death universally, and he has redeemed men from their own sins on conditions of their repentance, and they will not be redeemed from their sins unless they do repent and accept him and wash their garments white in his blood and endure in faith to the end. It is upon those terms that salvation comes.

GRATITUDE FOR BLESSINGS .

Now, when we stop to think that the Son of God created this world; all things, the scriptures say, were made by him, and when we think that he came to this world with that mission which he accepted before he was born in Bethlehem, and by the shedding of his blood gave us life that we might rise in the resurrection to live forever; and when he, by the shedding of his blood has offered unto us the remission of our sins and eternal life, through obedience to the gospel—do you not think that we owe him something in return? We owe him everything.

Paul says: "We were bought with a price." That price was the blood of Jesus Christ, and we are not our own. Oh, if we could only understand that by the shedding of his blood, he bought us. We belong to him. He has a right to tell us what to do and what not to do, and to command us to keep his commandments; however, we have our agency, and we act for ourselves.

We cannot comprehend the great suffering that the Lord had to take upon himself to bring to pass this redemption from death and from sin. He spent a few years upon the earth, and during that short sojourn he suffered the abuse of men. They stoned him; they spat upon him; they cursed him; they ridiculed him; they accused him of almost every crime they could think of, and finally they took him and crucified him upon a cross.

SUFFERING OF THE SAVIOR

We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as that pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the

burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he ever went to the cross, we are informed, that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if it were possible, but not being possible he was willing to drink.

And here is what he has said to the Church:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:16-19.)

Now, when he said that if we do not repent we will have to suffer even as he did, he had no reference to being nailed to a cross, but it was the torment of mind, of spirit, that he had reference to, before he ever got to the cross, and if men will not repent, they will have to suffer even as he suffered.

Now brethren, briefly, he did all this for us, the Son of God, and he did it, as I have read to you, because his Father commanded him and because his Father so loved the world that he wanted to save the world from its sins.

TRANSGRESSOR SHOWS INGRATITUDE

Now, he has asked us to keep his commandments. He says they are not grievous, and there are so many of us who are not willing to do it. I am speaking now generally of the people of the earth. We are not willing to do it. That certainly is ingratitude. We are ungrateful. Every member of this Church that violates the Sabbath day, that is not honest in the paying of his tithing, that will not keep the Word of Wisdom, that wilfully violates any of the other commandments the Lord has given us, is ungrateful to the Son of God and when ungrateful to the Son of God is ungrateful to the Father who sent him. If our Savior would do so much for us, how in the world is it that we are not willing to abide by his commandments which are not grievous, which do not cause us any suffering if we will only keep them? And yet, people break the Word of Wisdom; they refuse to attend to their duties as officers and members in the Church; many of them stay away from meetings the Lord has called upon them to support. They follow their own desires if they are in conflict with the commandments of the Lord.

If we understood our position and we loved the Lord our God with all our heart, with all our soul, and with all our mind, or, as he has put it in the revelation given to us in these days:

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. (D. & C. 59:5, 6.)

then we would keep his commandments; when we will not do this, I tell you, my brethren and sisters, we show ingratitude to Jesus Christ. In the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, this has been a glorious conference. I am tempted to say it is the best we have ever had, unless it be that the last is always the best.

I have enjoyed the remarks made by the brethren. I think every gospel principle of consequence, and they are all of consequence, has been discussed before us the last three days. I feel built up in my faith as a result of this conference, and feel indeed that the Spirit of God has been with us to help us and inspire us during these meetings.

My own contribution this afternoon must of necessity be a humble one since, like Brother Joseph Fielding Smith, I have had the experience of hearing my eloquent colleagues taking, one after the other, some of my sermons and delivering them splendidly to the congregation.

APPRECIATION FOR CENTENNIAL PROGRAM

Before saying, however, what is on my mind, I would like to call attention to a remark made by President David O. McKay in this morning's service. He took occasion to thank the people of the Church and the people of the state for the assistance they have given him and the governor and members of his commission in carrying out the centennial celebration. We are all grateful for that courteous remark, but I felt that we should reverse the matter; that we, as members of the Church, as citizens of Utah, should extend to these men with President McKay at their head, our thanks for the splendid program that was arranged and supervised by them. Throughout this state, and in the wards and stakes of Zion far beyond the boundaries of Utah, this program has been carried out to the great joy and refreshment of the people who belong to the Church, and of many others, not of our faith.

I would like to say the same thing about President George Albert Smith and his commission. They also had a difficult task, to get in readiness, after long planning, the great pioneer monument which now adorns the hill to the east, and to have it ready on time. On the 24th of July last, they were ready, and the dedicatory exercises were held and the responsibility accomplished.

To these two men and their commissions—I think I can speak

freely and correctly in your behalf—when I extend to them your thanks and appreciation for work well done.

The monument on the hill is in honor of the Mormon Pioneers—that is its principal objective—but through the sculptor's skill it embodies a practically complete, pre-pioneer history of this region. If one will walk about the monument, study the figures, learn to understand their meanings, he will have a good conception of all that happened in these valleys from 1776, when Father Escalante entered what is now Utah, up to the coming of the Pioneers in 1847.

THE GLORY OF THE PIONEERS

On July 24, 1947, just before the great parade began, I stood near the group of surviving pioneers seated in front of the Church Administration Building. I looked at them, talked with them, looked into their faces and at their hands, and read a good part of their life's history as I moved among them. Their faces told a wonderful story, not only of toil, but of great aspirations, of great faith; their hands likewise. I don't know whether you all look at the hands of people, but hands are eloquent testators of life's journey, from the chubby little fist of the baby to the veined hands of age.

These men and women had endured much, they who were seated by the Administration Building on that occasion. They came here as children, mere children, but they shared in the pioneer building. Many of us here, like myself, have known personally scores and scores of those who as mature men and women came here in early pioneer days and made this state and this region what it is today. I was touched in my heart as I became acquainted with these old, may I say, men and women, and saw in them the glory of the story that we have been celebrating this last year.

When the next general conference of the Church comes, this year of memories which I know has been refreshing to all of us—it has to me—will be itself a memory, but a great and a glorious memory! And as I stood by these pioneers, the last survivors of those who came before the railroad, I observed that the great majority, on my side at least, were made up of women, women rich in years, not old—because of course no woman ever gets old—and I could read in their faces the story of their lives, how they had toiled, how they had labored, how they had built Zion, with their husbands and children.

WOMAN'S CONTRIBUTION

Woman's share in the building of the West is understood by all of us, but sometimes we forget to give her the praise which is her due. As the man went out to clear the sagebrush, she stayed home and finished the little pioneer building, inside at least. She cooked the simple food for her husband and her family; and usually somewhere in a corner outside she planted flower seeds to add a touch of beauty to life.

We cannot live without beauty. That has been said over and

over here today, and yesterday, and the day before. Life is more than three meals a day. One must move into the spiritual realm which lies all about us to win full enjoyment in life.

I hope that we all, on this occasion, and in days to come, as I am sure has been done in days past, give proper tribute to pioneer women, our mothers, grandmothers, great-grandmothers, who did quite as much in their way as did the men. It was their opportunity to help build this great western empire, and they accepted the challenge, without fear.

FAITH OF PIONEER WOMEN

This pioneer woman did something which glorifies her memory. There were times when the man became discouraged. They had both come perhaps from easier climates. Perhaps she came with soft hands, rosy English cheeks. She had to meet the hardships of the West. Sometimes the man, unused to the toil, the clearing of sagebrush, the plowing of the land, and all these new things, became discouraged. Sometimes despair overtook him. Then it was that the woman came to the rescue. When he looked down, she looked up. When he half-doubted, she increased in faith.

The finest picture of that quality in woman's nature, within my knowledge, is on the south plaque of the Sea Gull Monument. If you have not seen it, take a look at it. The crickets had come; destruction to the crops seemed inevitable; the man has given up, but the woman stands with head raised looking towards heaven. She may not have known Browning's lines but she knew that:

God's in his heaven—
All's right with the world.

I think this Mahonri Young's finest piece of work, among the many fine ones executed in his long series of years—he is now getting to be an old man like the rest of us.

APPRECIATION FOR WORK OF WOMEN

In speaking of the pioneer woman, I come necessarily to women of every time. Not only the pioneer woman, but the woman of today and tomorrow, of the east and of the west, and of the north and of the south, wherever we go. We men have good reason to thank God for the women of our households. They are strong in faith, full of courage, able to do the work that the day brings.

I have brought with me quotations from two of the great Presidents of the Church of Jesus Christ of Latter-day Saints. Here is one from Heber J. Grant, whom we all knew and loved. He said:

Without the wonderful work of the women I realize that the Church would have been a failure.

A strong statement. I am not saying that, I am quoting from President Grant.

The mother in the family, far more than the father, is the one who instills in the hearts of the children a testimony and love for the gospel of Jesus Christ. Our fathers and mothers came here in the early days for the one and only thing—to serve the Lord, and to labor for the salvation of humanity, and wherever you find a woman who is devoted to this work, almost without exception you will find that her children are devoted to it.

Another President of the Church whom we loved greatly who really belongs to our day—most of us here knew him, a prince, a king among men—Joseph F. Smith, said on one occasion:

There are people who are fond of saying that women are the weaker sex. I don't believe it. Physically they may be, but spiritually, morally, religiously, and in faith what man can match a woman who is really convinced! They are always more willing to make sacrifices, and are the peer of men in stability, godliness, morality, and faith.

In the 1870's the distinguished grandfather of the distinguished grandson who is here today, Colonel Thomas L. Kane—we call him affectionately, Colonel Kane, for by that title we knew him best—came to Utah on his last trip. He and President Young traveled from Salt Lake to St. George together. Colonel Kane had his wife and two children with him, one of them possibly Mr. Kent Kane's father. I am not sure about that. We have here in the congregation, one of the two surviving daughters of Brigham Young, Mrs. Mabel Y. Sanborn who was on that trip, and played with those children, sang songs with them. Mrs. Kane took occasion to write to her family a series of letters, which the family published privately in a little book. I read it the other day in Washington, D. C., in the Library of Congress. I did not know then that we had a copy in the historian's library. I found the great and fervent testimony that that woman bore to the pioneer mothers of Utah, of the Mormon Church.

But, if all this be true, a great responsibility rests upon woman-kind, one that we cannot discuss here because time does not permit, a tremendous responsibility. If she has strength and has faith and has opportunity in this Church, what can she not do to build this kingdom as the Lord would have it be!

Sometimes we hear it said that this is a man's Church, not a woman's Church. That is a great mistake. It is not a man's Church; it is not a woman's Church; it is a Church of families, made up of fathers, mothers, and children. The blessings that descend upon the family are shared by all the members of the family, each one according to his or her calling, organized calling within the family.

THE EVIL OF DIVORCE

One more question remains in my mind, if President Smith will allow me to take two or three minutes more. In those early days we had practically no divorces, no marital upsets, no family troubles such as we have today. Today the divorce evil in America is becoming a national scandal, nothing short of it. The question is often asked, How did it happen that we had family integrity, peace, and harmony in those early days? The Church has never said that divorce should

be forbidden, not be given nor taken. There may be conditions, under our frail mortal conditions, that justify divorce; but the Church has always looked askance upon it and always with sorrow.

The day journal of Brigham Young records that one day a sister came to him and said: "My husband is not good to me. I want a divorce." The journal goes on further to say that President Young talked with her about an hour, from ten to eleven in the morning. The journal gives the exact time. Then, when they had finished, he turned to the woman, and he said: "Sister, I have heard your story. I am not going to give you a divorce." As you know, Brigham Young was a friend to the cause of women. He felt that they had the first right of choice. "I will not give you a divorce," he said. "Go home and be good to you husband, and don't expect heaven on earth."

There is a tremendous lesson in that last phrase: "Don't expect heaven on earth."

A man marries a girl and expects her to be a perfect woman; she expects him to be a perfect man; both are imperfect. Their business in life is to help each other to move more nearly towards a state of perfection.

NEED FOR COMMON INTEREST IN KINGDOM OF GOD

But I think the real reason why we had so little marital unhappiness in those earlier days was something that we have forgotten in our day. Man and woman husband and wife, had a common interest, a high, worthy interest which they shared in common. There is danger in the household when a husband has one interest and the wife another. They are laying the foundation for all manner of discord, ultimate dissatisfaction with their problems, family problems. To be happy in life in a married condition, husband and wife must have a high, worthy, common interest, a common objective. That objective they had in those early days—we should have it now; I hope we do have it. They did not come out here in these valleys alone for food and clothing and shelter, to get a living. That was not the purpose of the trek across the plains, but they came to find a place of safety and to help build the kingdom of God as God would have it done. All that they did their plowing, their washing of dishes, their mending of clothes, their raising of homes, fences, and barns, was done primarily that they might better be able to further the interest of the kingdom of God upon earth.

If every family in Zion will set out with that objective in all their doings, in all their undertakings, if everything is considered with reference to the building and growth of the kingdom of God, there will not be much for the divorce attorney to do. We will then live in happiness together as families, and raise our children to be noble and useful citizens of the state and of the Church.

That lesson comes down to us from those early days, and connected with the place of woman in the society which we call the Church of Jesus Christ of Latter-day Saints.

I know and have known of the strength of women. I grew up a widow's son, from my earliest childhood. My father is but a dim shadow in my memory. She taught me, and she trained me, quite as well, I think, as a father could have done. The Lord helped her. The Lord does not limit his blessings according to sex, but according to our faith and devotion to him.

This has been a great conference. God bless us and be with us and make us mighty examples for good to the world, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President George Albert Smith:

Elder John A. Widtsoe of the Quorum of the Twelve has just spoken to us, he called our attention to the place in the Church of women. I think some of you may know that two living wives of former presidents of the Church, the wife of President Joseph F. Smith, Aunt Mary, and the wife of Heber J. Grant, Aunt Augusta, have been in attendance at this conference, even at their advanced years. We are happy to have them here, and we hope they have enjoyed the meetings as well as we have enjoyed having them with us.

The Choir and congregation will now sing:

"Come, Come Ye Saints"—(Clayton)

Singing by the Choir and congregation: "Come, Come Ye Saints."

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters; I should like in the beginning to add my testimony to the many that we have heard during this conference—my testimony that God lives, that Jesus is the Christ, the Redeemer of the world the first fruits of the resurrection; that Joseph Smith was a prophet; that through him the gospel was restored and likewise the priesthood, the authority delegated to man on earth to represent Deity here among us; and that the Prophet has been followed down to and including our present President, George Albert Smith, by men who possessed the keys of the last dispensation as conferred upon Joseph Smith.

The matter that I shall give you today is very dear to my soul. Since I should like to say what I have to say in the best way I can say it, I have written it down and shall read it. I hope that what I shall say will be in harmony with the spirit of this great conference, I think the greatest I have attended in its high spiritual tone.

TRIBUTE TO PIONEERS

At the near close of this one hundredth year of the entering into

these valleys of your fathers and your mothers, some of yours and mine, I wish to speak a few further words of humble tribute and thanksgiving to them, and especially to the meekest and lowliest of them, those great souls, majestic in the simplicity of their faith and in their living testimony of the truth of the restored gospel, to those souls in name unknown, unremembered, unhonored in the pages of history, but lovingly revered round the hearthstones of their children and their children's children who pass down from generation to generation the story of their faith and their mighty works, and the righteousness of their lives and living, those souls who worked and worked, and prayed and followed, and wrought so gloriously.

I would not take away one word of praise or gratitude, honor or reverence from the great men who led these humble ones of ours. They were mighty men in brain and brawn, in courage and valor, in honesty and in love of truth, living near the Lord—Brothers Brigham and Heber and Wilford and Willard and Charles, the two Orsons and Parley, and John and George and Erastus and Lorenzo and Daniel and Joseph and Jedediah, and a host of other giants, each and all richly blessed with the Lord's divine love and with that gift of the Holy Ghost that made them leaders truly like unto Moses of old. I yield, we yield, to no one in our gratitude for them and for their work of directing the conquest of the wilderness and of saving men's souls. Their names shine lustroously on those pages of history which record only the doings of the makers of epochs—those choice spirits, chosen before the foundation of the world, to be the leaders and builders of dispensations of God's dealings with men; and these leaders of ours to be the builders of that dispensation which of old was named the Dispensation of the Fulness of Time. Unnumbered eternities will remember and honor them.

But I should like now and here to say a few words about those who trod after where those giants led, some in the same companies that the Brethren piloted, some in later companies following that year and the years after, some in the fateful handcarts with their unexcelled devotion, heroism, and faith, all trickling forward in a never-failing, tiny stream, till they filled the valley they entered and then flowed out at the sides and ends, peopling this whole wilderness-waste which they fructified, making it to fulfil the ancient prophecy that the desert should blossom as the rose.

THEY OF THE LAST WAGON

I would like to say something about the last wagon in each of the long wagon trains that toiled slowly over the plains, up mountain defiles, down steep, narrow canyons, and out into the valley floor that was to be home—this last wagon: last, because the ox team that pulled it was the smallest and leanest and weakest, and had the tenderest feet of any in the train; it was slow starting, and slow moving; last, because worn and creaking, it took more time to fix and to grease, for young Jimmy generally had trouble in getting the wagon

jack under the "ex"; last, because its wind-rent cover was old and patched and took hours to mend and tie up to keep out the storm; last, because the wife, heavy with child, must rest till the very moment of starting; last, because sickly little Bill, the last born, poorly nourished, must be washed and coaxed to eat the rough food, all they had; last, because with all his tasks—helping little Bill, cooking and cleaning up the breakfast,—Mother was not able to help much—Father took a little longer to yoke his cattle and to gird himself for the day's labor; last, because his morning prayers took a few more minutes than the others spent—he had so many blessings to thank the Lord for and some special blessings to ask the Lord to grant, blessings of health and strength, especially for his wife, and for little Bill, and for the rest, and then the blessings for himself that his own courage would not fail, but most of all for the blessing of faith, faith in God and in the Brethren who sometimes seemed so far away. For they were out in front where the air was clear and clean and where they had unbroken vision of the blue vault of heaven. The Brethren had really visioned the glory of the Lord, who walked near them, put his thoughts into their minds; his spirit guided and directed them, petitioned thereto by the thousands of Saints who were back in Winter Quarters, back in Iowa, back in the States, and beyond, even across the waters, for the faithful poured out their souls in fervent prayer to Almighty God that the Brethren should be inspired. The Saints bouyed up the Brethren out in front with encouragement, with praise, and sometimes even with adulation. Knowing the Brethren were prophets of God, the Saints gave them full confidence, daily, almost hourly, expressed. The Brethren lived in a world of commendation from friends and the tried and true Saints. Rarely was their word or their act questioned by the faithful Saints. This was as it should be and had to be to carry out the Lord's purposes.

But back in the last wagon, not always could they see the Brethren way out in front, and the blue heaven was often shut out from their sight by heavy, dense clouds of the dust of the earth. Yet day after day, they of the last wagon pressed forward, worn and tired, footsore, sometimes almost disheartened, borne up by their faith that God loved them, that the restored gospel was true and that the Lord led and directed the Brethren out in front. Sometimes, they in the last wagon glimpsed, for an instant, when faith surged strongest, the glories of a celestial world, but it seemed so far away, and the vision so quickly vanished, because want and weariness and heartache and sometimes discouragement were always pressing so near. When the vision faded, their hearts sank. But they prayed again and pushed on, with little praise, with not too much encouragement, and never with adulation. For there was nearly always something wrong with the last wagon or with its team—the off ox was a little lame in the right front shoulder; the hub of the left front wheel was often hot; the tire of the hind wheel on the same side was loose. So corrective counsel, sometimes strong reproof, was the rule, because the wagon must not delay the whole train. But yet in that last wagon there was

devotion and loyalty and integrity, and above and beyond everything else, faith in the Brethren and in God's power and goodness. For had not the Lord said that "not even a sparrow falleth unnoticed by the Father, and were they not of more value than sparrows?" And then they had their testimony burning always like an eternal fire on a holy altar, that the restored gospel was true, and that Joseph was a prophet of God, and that Brigham was Joseph's chosen successor.

When the train moved forward in the early morning sun and the oxen with a swinging pull that almost broke the tongue got that last wagon on the move, the dust in the still morning air hung heavy over the road. Each wagon from the first stirred up its own cloud, till when the last wagon swung into line, that dust was dense and suffocating. It covered the last wagon and all that was in it; it clung to clothes; it blackened faces; it filled eyes already sore, and ears. The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost "ex" deep, wrung from her clenched lips a half-groan she did her best to keep from the ears of the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed.

When in the evening the last wagon creaked slowly into its place in the circle corral, and the Brethren came to inquire how the day had gone with the mother, then joy leaped in their hearts, for had not the Brethren remembered them? New hope was born, weariness fled, fresh will to do was enkindled; gratitude to God was poured out for their knowledge of the truth, for their testimony that God lived, that Jesus was the Christ, that Joseph was a prophet, that Brigham was his ordained successor, and that for the righteous a crown of glory awaited that should be theirs during the eternities of the life to come. Then they would join in the songs and dancing in the camp, making the camp's gaiety their own, as much as Mother's condition would permit.

Then the morning came when from out that last wagon floated the la-la of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?

My mother was one of those babes so born in 1848, ninety-nine years ago.

Another morning came, when courageous little Bill, who, with a hero's heart, had trudged through long days of hot sun and through miles of soggy mud in the rain, his little body drenched, little Bill, weak and wan, must be crowded in to ride with Mother, for he was sick from a heavy cold. Months before, on that cold winter's night when they had fled Nauvoo for their lives to escape the fiendish wrath of a wild mob, Bill became dangerously ill with pneumonia, which left him with weak lungs. This old illness now returned. He grew worse and worse. The elders came and prayed he might get well. But the Lord wanted little Bill with him. So a few mornings later a weeping mother and a grief-stricken father and that last wagon swung into place in the line, leaving beside the road, under some scrub brush a little mound, unmarked save for heaped-up rocks to keep out the wolves, a mound that covered another martyr to the cause of truth.

So through dust and dirt, dirt and dust, during the long hours, the longer days—that grew into weeks and then into months, they crept along till, passing down through its portals, the valley welcomed them to rest and home. The cattle dropped to their sides, wearied almost to death; nor moved they without goading, for they too sensed they had come to the journey's end.

That evening was the last of the great trek, the mightiest trek that history records since Israel's flight from Egypt, and as the sun sank below the mountain peaks of the west and the eastern crags were bathed in an amethyst glow that was a living light, while the western mountainsides were clothed in shadows of the rich blue of the deep sea, they of the last wagon, and of the wagon before them, and of the one before that, and so to the very front wagon of the train, these all sank to their knees in the joy of their souls, thanking God that at last they were in Zion. "Zion, Zion, lovely Zion, beautiful Zion, Zion, City of our God." They knew there was a God, for only he could have brought them triumphant, militant, through all the scorn, the ridicule, the slander, the tarrings and featherings, the whippings, the burnings, the plunderings, the murderings, the ravishings of wives and daughters, that had been their lot, the lot of their people since Joseph visioned the Father and the Son.

But hundreds of these stalwart souls of undoubting faith and great prowess, were not yet at their journey's end.

Brother Brigham again called them to the colors of the kingdom of God, and sent them to settle the valleys, near and remote, in these vast mountains of refuge. So again they yoked their oxen and hitched up their teams, and putting their all in the covered wagon, this time willingly, unwhipped by the threat of mob cruelty and outrage, they wended their slow way to new valleys, again trusting with implicit faith in the wisdom and divine guidance of their Moses. The very elements obeyed their faith, faith close kin to that which made the world.

These tens of thousands who so moved and so built were the warp and the woof of Brother Brigham's great commonwealth. Without them Brother Brigham had failed his mission. These were the instruments—the shovelers, the plowers, and sowers and reapers, the machinists, the architects, the masons, the woodworkers, the organ builders, the artisans, the mathematicians, the men of letters, all gathered from the four corners of the earth, furnished by the Lord to Brother Brigham and the prophet leaders who came after, that he and they might direct the working out of His purposes. These wrought as God inspired Brother Brigham and the other prophets to plan, all to the glory of God and the up-building of his kingdom.

Upright men they were, and fearless, unmindful of what men thought or said of them, if they were in their line of duty. Calumny, slander, derision, scorn left them unmoved, if they were treading the straight and narrow way. Uncaring they were of men's blame and censure, if the Lord approved them. Unswayed they were by the praise of men, to wander from the path of truth. Endowed by the spirit of discernment, they knew when kind words were mere courtesy, and when they betokened honest interest. They moved neither to the right nor to the left from the path of truth to court the good favor of men.

CONTRIBUTIONS OF HUMBLE SOULS

So for a full hundred years, urged by the spirit of gathering and led by a burning testimony of the truth of the restored gospel, thousands upon tens of thousands of these humble souls, one from a city, two from a family, have bidden farewell to friends and homes and loved ones, and with sundered heartstrings, companioned with privation and with sacrifice even to life itself, these multitudes have made their way to Zion, to join those who were privileged to come earlier, that all might build up the kingdom of God on earth—all welded together by common hardship and suffering, never-ending work and deep privation, tragic woes and heart-eating griefs, abiding faith and exalting joy, firm testimony and living spiritual knowledge—a mighty people, missioned with the salvation, not only of the living, but of the dead also, saviors not worshipers of their ancestors, their hearts aglow with the divine fire of the spirit of Elijah, who turns the hearts of the fathers to the children and of the children to the fathers.

And thousands upon thousands of these tens of thousands, from the first till now, all the elect of God, measured to their humble calling and to their destiny as fully as Brother Brigham and the others measured to theirs, and God will so reward them. They were pioneers in word and thought and act and faith, even as were they of more exalted station. The building of this intermountain empire was not done in a corner by a select few but by this vast multitude flowing in from many nations, who came and labored and wrought, faithfully following their divinely called leaders.

WE MUST RISE BY OUR OWN LABOR

In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did, that we must rise by our own labor, and that labor failing we shall fail. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest; for as Peter said to Cornelius, the Roman centurion, seeking him:

... Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34, 35.)

So to these humble but great souls, our fathers and mothers, the tools of the Lord, who have, for this great people, hewed the stones and laid the foundations of God's kingdom, solid as the granite mountains from which they carved the rocks for their temple, to these humble souls, great in faith, great in work, great in righteous living, great in fashioning our priceless heritage, I humbly render my love, my respect, my reverent homage. God keep their memories ever fresh among us, their children, to help us meet our duties even as they met theirs, that God's work may grow and prosper till the restored gospel of Jesus Christ rules all nations and all peoples, till peace, Christ's peace, shall fill the whole earth, till "righteousness shall cover the earth even as the waters cover the mighty deep." Let us here and now dedicate all that we have and all that we are to this divine work. May God help us so to do, I humbly pray in Jesus' name, his Son. Amen.

President George Albert Smith:

We have as our guest here today a man who represents the best type of American manhood. He comes from a family that helped to make this country what it is. His grandfather, Colonel Thomas L. Kane, was one of the great Christian patriots of this world. About ninety years ago he was trying to get into this Valley in order that he might exercise his influence to prevent the army of the United States from coming into the Valley and destroying what the Saints had accumulated while they had been here. By the blessing of God he succeeded.

Today we are honored by having as our guest, and we hope he will enjoy being with us, and we would like to have him speak to us at this time, Honorable E. Kent Kane a grandson of the great Colonel Thomas L. Kane, Major General Kane.

MR. E. KENT KANE

President Smith and friends of the Church of Latter-day Saints, I am pleased to be here because I feel that there exists between your people and mine a deep and ancient friendship that as far as I am concerned at least will continue until the end of my life. I have never had the obligation nor the privilege to address a religious gathering before and I must confess that I am like the man who just said he had waited some years to address you; except that I would almost wait some years to get out of having to address you here now.

I suppose there are some of you here who may desire to hear what I have to say, but I dare say a lot more of you would just like to get a look at me and see what sort of a looking person I am. I am not much to look at. But I have a slight compensation for it, because as I look out over this audience I don't see so many Clark Gables out there, either.

I feel a little handicapped to come before you after so many distinguished speakers who have covered practically every conceivable subject upon which I might desire to remark—even, I think, the subject of my grandfather would be covered by Mr. Evans better than I could. If he should succeed in reconciling all the facts of that very unusual character, then he should be given the Utah prize for literary dexterity, and I hope some of the eminent educators I see down front will award it to him. It will be quite a job but I believe he is the man to do it and I will do what I can to help him.

Coming here before you I feel a good deal as they have described St. Paul as coming before the men of Athens. He said, "Ye men of Athens . . . etc., I perceive ye are very religious." I used to feel that the word "religious" was the only important one, but now I see that as the old lady said the emphasis was on the wrong syllable. I had the emphasis on the wrong syllable and it was the fact that it was the men of Athens who were very religious that impressed Paul.

It is impressive to look over this vast audience and to see to what extent the religion of your Church is a religion of men. I am afraid there are a lot of churches that would perish entirely if it were not for the fact that their religion reposes today almost entirely in the hands and hearts of the mothers. And yet I can't believe that the battles of the Lord are to be fought entirely by the distaffs but I think it takes the good strong arms of the men of any religion such as I see before me here to fight those battles with a good firm hold upon the sword of the spirit.

Your religion is strong, but yet it seems odd to you that though there are so many of you here and though I have always been friendly to the Mormons, that I was 35 years of age before I so much as set eyes on a Mormon. However, I started right, for the first Mormon I ever saw was President Frank Evans back in Pennsylvania and the very first one I saw in Utah was the President of the Church, my honored friend Heber J. Grant. I cannot give you a testimonial such

as some of the men who have preceded me have given you here, but in one sense I can give you perhaps at last something as an outsider who has had the good fortune to come and observe with a friendly, if not an understanding heart.

I was trained in the law and one of the things that they taught us was that they should not take too seriously self-serving declarations made by persons in their own behalf, but that an admission by an outsider against his own interest was to be given great weight in the law. And I must say that I, an outsider, have been greatly impressed with the sincerity and achievement of the people of this Church that I have seen here.

Yours is a singing religion and I believe that words of religion dissolved in music soak into the human soul better than any other way. A good hymn is a good spiritual tonic to a sick or frightened soul. What singing I have seen here among the Mormons, you seem to need no books. It is as if when you open your mouths to sing the spirit entered in.

Yours is a joyous religion. I don't see very many sissies in your religion and there haven't been any since the time of the Prophet Joseph Smith. One of the gentlemen here this morning told me his father could remember when the prophet was the best wrestler in the whole group with which he traveled and would throw down all contenders just as George Washington, father of our country, was the champion boxer in Virginia in his day.

Yours seems to be a growing religion and that is a wonderful thing. You are not static. You are not frozen to one position. Once for a political speech I had occasion to see if I could find any of the original writings of Christ. After I looked I could only find one place that Christ ever wrote anything and then he stooped down and wrote with his finger on the ground and we don't have the record of what he wrote. But what he said was: "Let him that is without sin cast the first stone."

Now we know that Jesus Christ was a scholar because he disputed with the priests in the temple. We know that he could read and write. Therefore we must, as sensible people, if not lawyers, conclude that it would have been easy for him to put his entire doctrine in writing. When he did not do that we may assume it was because he did not do so deliberately. So that new situations might be met by new things and that churches such as yours may freely hold the belief that new revelations may be granted when new crises arise. For it would have been a simple thing for Jesus Christ to have written the entire text of his gospel and had it saved from destruction by the powers of heaven, which he could easily have done.

Yours is a family religion. I heard a gentleman say something about backsliders among the young. For three years in this last war I was a division officer in the Navy and I have a cousin with the same name who for five years was an artillery colonel. We were talking about it the other day and we both agreed that some of the

very finest men that we had in our commands in the service were from the Mormon Church and that they were by all odds the cleanest. I don't know what they do elsewhere, but I do say that those I saw in the naval service were very creditable members of your congregation. And I want to add that it was not always as easy as it would have been in Salt Lake during conference week.

Your president has very kindly referred to my grandfather here and I feel in a sense that I could call your president my "cousin" because his great-grandfather called my grandfather his "brother" and he called him such in the opening words of a blessing which he as the patriarch of this Church, conferred upon my grandfather. I have that blessing at home. It was written in the handwriting of one Wilford Woodruff and it lay in a book with locks on, where my grandfather placed it, for nearly one hundred years. So there was no chance of it being tampered with because my father, to my knowledge never saw that blessing during his entire life time. I myself was the young vandal who broke open the locks when I inherited it and I am glad I did.

And again I give you an outside testimony that to my own knowledge that blessing conferred by his grandfather was carried out by events to the letter and in detail. Now as a lawyer I know you will say that it could have been a "coincidence." So it could. But it would have had to have been a whole series of "coincidences" and a whole series of "remarkable coincidences" and when you get that sort of thing built up you have established circumstantial evidence and as the great Thoreau once observed "circumstantial evidence can sometimes be very convincing as when you find a (brook) trout in the milk." I don't believe it was "circumstantial evidence" or a coincidence. I believe that that prophecy was literally fulfilled.

My mother never was as much to talk about religion as my father, but my mother had a couple of sayings she used to say often. She believed the Lord helped best those that tried to help themselves and she also used to say that the Lord loveth a cheerful giver. And when I came out here to Utah I saw how your people believed that the Lord was your shepherd. You have created your own green pastures where there were none and brought in your own running waters when you could find none to walk by. I read how the women of this Church had at one time prepared a table in the presence of your enemies from the food that their husbands had wrenched from these deserts. You tried to help yourselves and you were cheerful givers. I saw that the Lord had restored your souls. I could not help but observe that here in Utah I had beheld the works of the Lord made manifest.

Now Lord, thou who hast been our dwelling place in all generations before ever these mountains were made or earth received her form, we pray thee Lord to look down on these thy people. Stretch forth thine arm to the uttermost corners of the earth and the isles of the sea to protect and encourage the children of this Church who

are out on missions and may they set a good example not only of what Christian members of this Church do but also of what good Americans can be when away from home.

(Aside to President Smith):

That ends what I have to say, and now may the Lord watch between me and thee while we are absent one from another.

President George Albert Smith:

I am sure we have all been delighted to hear from Mr. Kane. We are glad that he feels like he wants to belong to the family. I shall take him in (laughter). I think he will discover that he has a lot more relatives here who could call him brother, so he will have no difficulty in being at home with us. We are more than grateful for his grandfather, and we are glad that his grandson could come here and be with us today.

PRESIDENT GEORGE ALBERT SMITH

We have been celebrating for nearly a year. It has been a time of pleasure and recreation, and I am satisfied that had our pioneer forebears been here they too would have gladly joined with us. The year is passing now, and the centuries are before us. The best tribute that we who are members of the Church of Jesus Christ of Latter-day Saints can pay to those who are on the other side will be to honor God and keep his commandments and by so doing honor those whose names we bear. In this way we will increase our own happiness and provide opportunity for joy for those who follow after us.

OUR GREAT RESPONSIBILITY

We will receive the blessings of the Lord if we will only remember that since we are the children of God, our responsibility is greater than any other people. No other church has the responsibility that is upon this Church because the Lord has given to us a commandment to go into all the world and preach the gospel unto every creature so that

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16.)

So it is not merely a question of living our short lives in comfort; if we expect to enjoy eternal happiness in the celestial kingdom, we must earn it by doing our best to bring as many of our Father's children to live with him as we possibly can.

God has been good to us. No people in the world have more reason to be grateful than we. Here under the shelter of this roof we can well pour out our souls to him who is the Author of our being and remember with love those, who under his watchcare, made it possible for us to enjoy the things that we now have.

MANIFESTO ISSUED

On October 6, 1890, in this Tabernacle the people were assembled in conference. The Church had been harassed and abused, and property had been escheated by the government. Many had been imprisoned for what they believed. Upon that occasion the President of the Church, Wilford Woodruff, among other things, delivered this message to us here:

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

That is a part of the Manifesto.

After that had been read, Lorenzo Snow, the man who later succeeded Wilford Woodruff as President of the Church, said:

I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.

* * *

The vote to sustain the foregoing motion was unanimous.

PRACTICE OF PLURAL MARRIAGE DISCONTINUED

That was the action of the Church at that time. The practice of plural marriage ceased because the government of the United States forbade it. Our Heavenly Father has always directed that we sustain the constitutional law of the land, and the Supreme Court being the highest authority had declared the law forbidding plural marriage was constitutional.

From then until now, there has been little said by us, and now, after all these years, I would like to say that from that time on, approximately fifty years, there have been no plural marriages solemnized in violation of the laws of this land by the Church of Jesus Christ of Latter-day Saints.

MANIFESTO STILL BINDING

I mention this because, unfortunately, there are some people in the world who are still insisting that we no longer pay attention to the Manifesto, that it does not bind us now, and by that attitude some men and women are falling into adultery and committing a sin not only against the government of the United States, but also against the Church itself. And yet they say that because we are not talking about it, that we condone it.

As President of the Church of Jesus Christ of Latter-day Saints, I say we do not condone it. We desire our people to obey the law of the land in reference to marriage. If you hear anybody say that the leadership of the Church is not in harmony with the Manifesto of Wilford Woodruff as sustained by the Church, then you may know that he is mistaken.

I regret that it is necessary to refer to this matter, but there are those who are going among the people encouraging the violation of the moral law. That is what they are doing, and if the Church of Jesus Christ stands for anything, it stands for morality, and so today, in the conclusion of this conference, I call your attention to this matter.

A BLESSED PEOPLE

No people in the world are more greatly blessed than we. It is marvelous what our Heavenly Father has done for us. The Church grows, increases, and becomes stronger as the days come and go.

We are permitted twice a year to assemble in this great building in a general conference and meet as we have been during the last three days to be instructed by our brethren. Here under the influence of the Spirit of the Lord we are taught to observe the laws of the land and to keep the commandments of our Heavenly Father.

Now today I think we have reason to be grateful. There is trouble ahead. The world is sick and in a pitiable condition, and until the people repent of their sins and return to the true and living God, there will be no peace that will be worthy of the name. It is our duty to set the example; it is our duty to hold aloft the banner of truth. It is our duty to encourage our Father's other children to listen to his advice and counsel and so adjust things that wherever we are we will find the spirit of God burning in our souls and our influence will be for good.

I pray that we may continue faithful. I congratulate those of you who are able to attend the conference at this time. I feel to bless the choir which has rendered such splendid music and the Relief Society Singing Mothers and others who have sung for us. I am grateful to them, and I pray the Lord to bless them and bless us all that we may be worthy not only to be members of the Church of Jesus Christ of Latter-day Saints, but also that we may be worthy to be called sons and daughters of the Living God, and seek to do his will and keep his commandments.

TESTIMONY

God lives. Jesus is the Christ. The land that we live upon, in all parts of this earth, belongs to him. We are only tenants here. He places us here with the opportunity to prepare ourselves for eternal happiness and promises us that in due time this world shall become a celestial kingdom. How wonderful it is for us to know that we have a chance to earn our place in that kingdom by following the advice

and counsel that he gives us. If we continue to do that, happiness, satisfaction, and joy will be our reward.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a Prophet of the Living God, and that the gospel of our Lord is upon the earth. The power and authority of the priesthood are here, and if we will observe the advice that has been given to us, if we will honor him, who is the Author of our being, not only we but our children and children's children will also be among those whom God will bless throughout eternity. That is my testimony, and I bear that witness to you this day in the name of Jesus Christ our Lord. Amen.

President George Albert Smith:

We have already passed the hour for closing but before doing so I call attention to the fact that tonight at seven o'clock in this building will be held a Sunday School Union Meeting. All are invited to attend. Also, the Dutch conference will be held at 4:15 p.m. in the Barratt Hall, just after this meeting; the Scandinavian meeting the same hour in the Assembly Hall.

The Tabernacle Choir will sing for us:

"Hallelujah"—(From "Messiah" by Handel)

Brethren, as one who loves you I desire to bless you and pray our Father in Heaven to bless you, that you may go from this conference with a renewed determination to be all that He desires us to be and that you will radiate sunshine and good-will, peace and hope among those with whom you associate, and I bless you that joy may be your portion as long as you seek to do the will of our Heavenly Father, in the name of Jesus Christ. Amen.

The choir music for this conference has been furnished, as you know, by the Tabernacle Choir and the Singing Mothers. The organists during the Conference have been Brother Asper and Brother Schreiner. Brother J. Spencer Cornwall has led the singing. I say again, we are grateful to them and to all that contributed to this conference that has been so delightful. Let us go to our homes with a renewed determination that we will be worthy of him in whose image we have been created. God bless you. Amen.

Singing by the Choir: "Hallelujah"—(From "Messiah" by Handel).

President Carl W. Buehner of the Granite Stake offered the benediction.

Conference adjourned, sine die.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

Sunday, October 5

Third Day

The Salt Lake Tabernacle Choir was in attendance at the Saturday and Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

The choir singing during the Friday sessions was by Relief Society Singing Mothers from the Central Utah Region, Sister Florence Jepperson Madsen, Conductor.

The music of the *Tabernacle Choir and Organ Broadcast* Sunday morning 9:30 to 10:00 as also the music for the *Church of the Air* broadcast Sunday morning 8:00 to 8:30, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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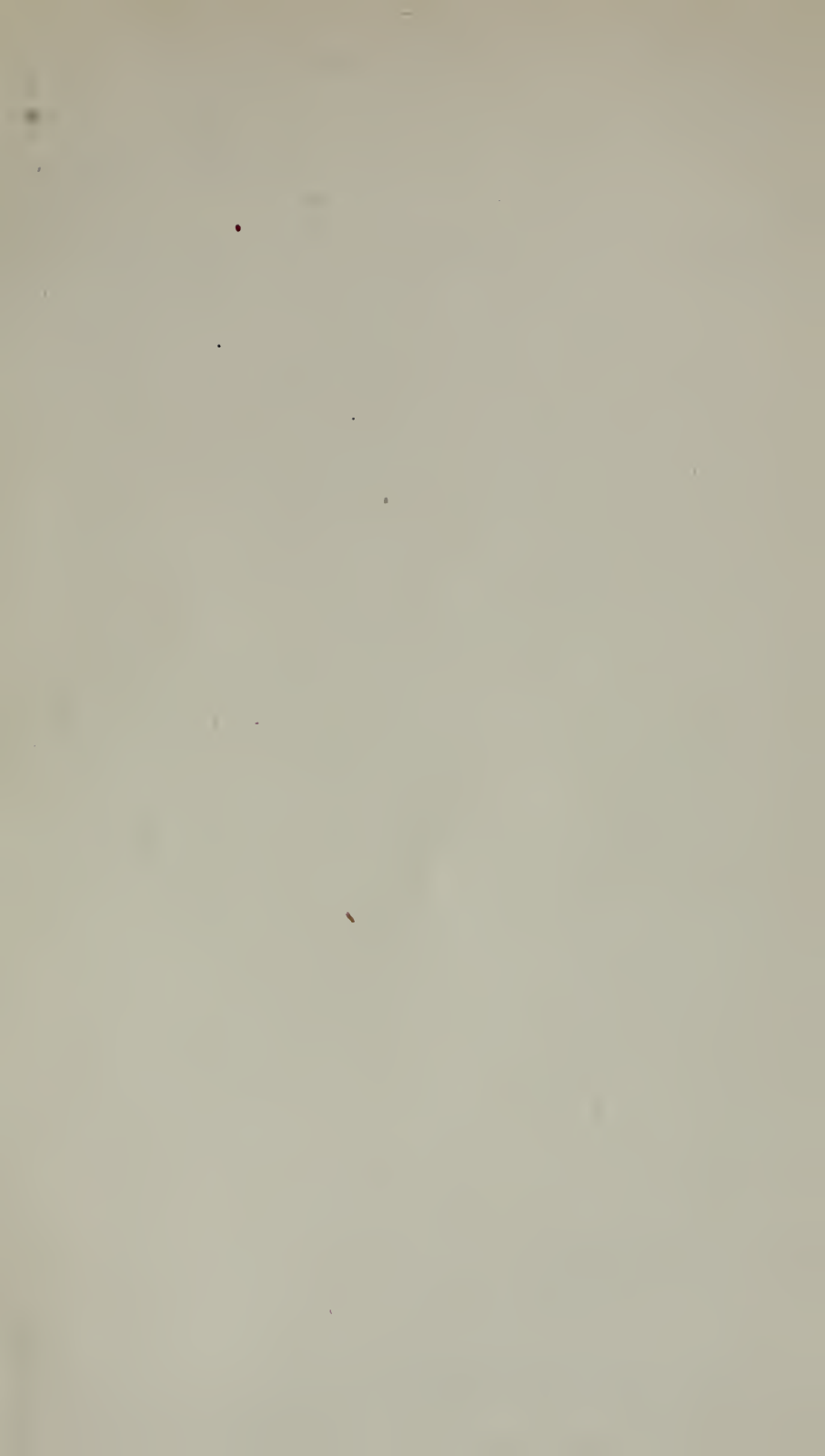
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